PUBLICK EMPLOYMENT AND AN ACTIVE LIFE, WITH ITS APPANAGES, Such as Fame, Command, Riches, Converſation, &c. PREFERR'D TO SOLITUDE:

In Reply *to a late Ingenious* Eſſay *of a* contrary Title.

By J. E. *Eſq*; S. R. S.

Ariſt. v. Polit.
Ἄνθρωπος ζῶον πολιτικόν.
Sen. Ep. XXII.
Excute iſtos qui, quæ cupiere, deplorant, & de earum rerum loquuntur fuga, quibus carere non poſſunt: videbis voluntariam eſſe illis in eo moram, quod æque ferre & miſere loquuntur.

LONDON,
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IMPRIMATUR,

Dec. 13. 1666. *Roger L'estrange.*

TO THE READER.

I *Have this* Request *to make, and this* Account *to give of the ensuing* Discourse; *That as it was but the* Effects *of a very few* hours, *a cursory* pen, *and almost but of a* sitting, *The* Reader *will be favourable in his* suffrage, *and not hastily* pronounce *against the* merits *of the* Cause: *I do not speak this to justifie my* discretion, *that being Conscious of my* defects, *I would presume to* engage: *Let me be look't*

on but as the Forelorn, *who though resign'd for* loſt, *do ſervice yet in the* day *of* Battel, *and lead on the reſt: I dare aſſure the moſt* inſtructed *for* Fight, *that it will be no diſhonour to be* o'rethrown *by ſuch an* Hero; *who, if I diſcern rightly of his* ſpirit, *by that of his* ſtyle, *is too* generous *to inſult over the* Vanquiſh'd; *and it will be no ſhame to reſign our Arms.*

I ingenuouſly acknowledge, that amongſt ſo many Pens *as the* Writers *of this* Age *employ, I find not many that are better cut. On the other ſide, it muſt be granted, that he has all the* Topicks *and* Diſcourſes *of almoſt all the* Philoſophers *who ever writ; and that whilſt he* declames *for* Solitude, *I am forc'd to tread the moſt* unfrequented *and* ſolitary *paths; and if for that reaſon I have not oblieg'd my ſelf to the exacteſt* method, *I have yet purſu'd my* Antagoniſt, *rightly* parallel'd *and* compar'd,

par'd, *who has himself laid down, and resum'd as pleas'd him; nor in these* Prolusive *and* Oratorious *Contentions, is the liberty without good* Example: *But that which would best of all* justifie *me, and the seeming* incoherencies *of some parts of my* Discourse, *would be the noble* Authors *Piece it self, because of the* Antithesis, *and the forms of his Applications. But as I said, I do not pretend to* Laurels *and* Palms, *but to provoke some stronger* Party *to undertake our* Agressor: *The* War *is innocent; and I would be glad this way of* Velitation *and* short *Discourses upon all* Arguments, *in which other* Languages *greatly out-do us, might exercise our* reasons, *and improve the* English *style, which yet wants the* culture *of her more* Southern *Neighbours, and to be redeem'd from the* Province, *without wholly resigning it to the* Pulpits *and the* Theater, *to the neglect of those other* Advan-

tages *which made the* Romans *as* famous *for their* Eloquence, *as for their* Armes, *and inabl'd them to ſubdue more with their* Tongues *then with their* Swords: *Let us conſider it was but their* native *Language, which they familiarly us'd, and brought to that perfection; and that there is nothing ſo* courſe *and* ſtubborn *but is* poliſhed *by* Art.

This ingenious Stranger (*for ſome* Expreſſions *and ſome* Words, (*yet apt and well inſerted*) *perſwade me he is ſo*, (*though a* ſubject *of his* Majeſties) *will juſtifie what I aim at*; *And the felicity which we have of gracefully* adopting *ſo many* Languages *and* Idioms *into our own, fruſtrates all pretences of not infinitely improving it: This was once the* deſign *of the* Royal Society; *and as it was worthy their thoughts, ſo I hope they will reſume it: I add not this, as*

pre-

presuming my self to have attain'd the most vulgar Talent in this kind: My busines *has only been the* Vindication *of an* oppres'd *subject, and to do* honour *to* Employment: *In the mean time, 'twere pretty, if at last it should appear, that a* Publick Person *has all this while* contended *for* Solitude, *as it is certain, a* Private *has done for* Action: *But as I perswade my self, if it be so, he has power to Retreat from* Busines; *I protest I have not the least* inclination *to it, though for want of a* better, *I have undertaken* this.

The Gentleman *is pleas'd to call his* Book *but an* Essay; Mine *hardly* pretends *to so much; which makes me presume, he will not judge me* uncivil, *nor take any thing I have said in* ill *part, the nature of this* War *consider'd: But if he shall esteem it so* important, *and think fit to* Rejoyn; *I so far pro-*

promiſe to aſſert his Cauſe, *and the juſt* conceptions *I have of his* rare *abilities; that though I would willingly incite ſome better* Pen *to wait on him, that I may ſtill enjoy the* diverſion *and* benefit *of his* Diſcourſes, *I will* for ever *be* ſilent *my* ſelf, *and after* all *I have ſaid here to the* Contrary, *Prefer* his SOLITUDE.

J. E.

To

To the Honourable Sir *Richard Browne*, K^t *and* B^t, *late* Reſident *at the Court of* France *for their* Majeſties of Great Britain CHARLES *the* I *and* II^d, Gentleman *of the* Privy Chamber, *and one of the* Clerks *of His* Majeſties *moſt Honourable* Privy-Council, *my moſt honor'd* Father-in-Law.

SIR,

I Am bold to preſent this liberal *Diſcourſe* with the greater *Confidence* to *you*; becauſe *you* alone being witneſs with how little application I have been able to frame it, (importun'd as I was by ſeveral *Avocations*) it may with the better grace preſume upon your indulgence: There is this only which I have infinite cauſe

cause to regrett; that the tenuity of the *Oblation*, bears so little proportion to the *duty* and the *service* which I owe you: But, though I might haply have oppress'd you with a *larger* Volume, I could not with a more *illustrious* and becoming *Argument*; nor indeed made choice of a fitter *Arbiter* then your self to *determine* between us, who have pass'd so much of your time in the *Publick* service of your *Prince* and *Country*, and in a *period* when a less *steady* Virtue must have succumb'd under your *temptations*. With what *fidelity* and *success* you discharg'd that *Ministry*, and how *honourably* you supported the *change* during the *Nineteen years* space of your honourable *Character* abroad, I leave *others* to report, and to the *great* and most *illustrious* Persons of this *Nation*, whose *Loyalties* mingled their glorious

glorious *misfortunes* with *Yours*? I ſay nothing of your *hoſpitality*, and of the *Civility* of your *houſe*, which cannot be but *gratefully* recounted by as many as have made any ſtay at *Paris*, and that ſhall conſider the *circumſtances* of thoſe *leſsning* times: And your *modeſty* ſince your *Royal Maſters* moſt ſignal *Reſtauration*, has made it appear, that you ſerv'd him without *deſign*, as eſteeming your whole *Fortune a Sacrifice too cheap* to preſerve the *dignity* of a *Charge* in which his *Majeſties Reputation* was concern'd. I might here mention the conſtant *Aſylum* which the perſecuted *Clergy* found within your *walls* upon all occaſions; becauſe I have ſeen the *Inſtances*, and have *heard* them frequently *acknowledg'd* both to your *ſelf*, and to your moſt excellent *Lady*; When your *Chappel* was the *Church* of *England* in

in her most *glorious estate*; a least in the *account* of *Heaven* *for she was then the most perse* *cuted Church in the world*: Bu this is already *recorded* by berte

* *Sir*, The *Benediction* the *Doctor* gives to you and yours, in allusion to that which issued from the *Ark* to *Obed Edoms* house, I have a particular obligation to suffrage in, &c.——

The publick exercise of our *Liturgy*, is the *Antitype* we reflect upon, which, by *Gods* singular indulgence to *you*, hath, when chased out of the *Temple*, took refuge in your *House*; so that we have been forced many times to *argue* from your *Oratory* for a *visibility* of our *Church*; Your easie admission of me to *officiate* in it for some moneths, and your endeavours to have such an establishment made for me, as whereby in the most difficult of times, I might have had a comfortable *subsistence*, and a safe *Protection* under your sacred roof, beside the other graces and civilities I had from you, exact this open *retribution* of my *thanks*, &c.——to you, whose *name* and *memory*

* *Pens*; Shall descend to you other noble an more *Personal* qualifications that amidst you busie *Employ* *ments* for th concern of *States* and the interes of *Kingdomes* you still held cor respondence wit the *Muses*, an *conversation* wit *letters*; so as wha others know bu at a great *dist* *ance*, and by *re* *flection* only, *Yo* de-

derive from the *Fountains* themselves, and have beheld what has passed in the World from the very *summit* of *Olympus*: Thus *Xenophon*, *Thycidides*, *Polybius*; *Cæsar* and *Tacitus* conceal nothing from you, who are a *Critick* both in the *Greek* and the *Latine* Tongues, as well as in all the *modern Languages*: To these I might add the *sweetness* and *comity* of your *disposition*, the temper of your *Customes*, the *sedateness* of your *Mind*, your infinite *contempt* of *Vanity* and gilded appearances; and in short, all those *Perfections* which are the result of a consummate *Experience*, a prudent and just *estimation* of the *Vicissitude* of *things*: But I am first to beg Pardon for this *attempt* on your

must be ever *venerable* to the *English Clergy*, as your Person hath been most *obliging* to many of us, &c.——

Rich. Watson in his *Epist. Dedicat.* before Dr *Bafters* Treatise of the *Ancient liberty* of the *Britannick Church*, and *exemption* thereof from the *Roman Patriarchate*, &c. Printed *Lond.* 1691.

your *Modesty*, or rather indeed for this *imperfect* description of your *Virtues*: But, Sir, I pretend not to obliege *you* by your *Character*, but the *Publick* by your *Example*; and if that have been the chief *design* of this little *Piece* to *declare* it to the *World*, I attain my *Purpose*: You have *oblieged* me with many signal *kindnesses*, with a continu'd *affection*, a profitable and noble *Conversation*, and in a *word*, with *all* these in *One*, with an Excellent *Wife*, to make this just *Acknowledgement*, and to subscribe my self,

Says-Court,
Feb. 3. 166$\frac{6}{7}$.

SIR,

Your most *Obedient*,
Humble Servant, and
Son-in-Law,
J. EVELYN.

Publick Employment, AND *An Active Life,* Preferr'd to SOLITUDE.

IT was an ill *Omen* to the ſucceſs of his *Argument*, that *in ipſo limine*, the very Threſhold of his *Eſſay*, he ſhould think to eſtabliſh it upon ſo wide a miſtake, as what is deriv'd from the ſenſe of an impious *Poet*, and the ſentences of a few *Philoſophers*; inſinuating by the unconcern'd and inactive life of *Him* who gives life and activity to all Beings, that to reſemble *God* (wherein conſiſts our greateſt perfection) we ſhould ſit

still, and do nothing. *Dissolvitur autem religio, si credamus Epicuro illa dicenti*: Be this our *Faith*, says *Lactantius*, and farewel *Religion*: And if *Memmius* be perswaded to gratifie his Ease, by being made believe that the supreme Arbiter of our actions would take little notice of them, it was no conclusion to the more illuminated *Christian*, that to approach the tranquility of the *Deity*, men should pursue their Ease, or hide their Talents in a Napkin. *God* is always so full of *Employment*, that the most accurate Definers of him stile him to be *Actus purus*, to denote his eternal and incomprehensible activity, *Creating*, *Preserving* and *Governing*: alwayes doing Justice and giving Laws, rewarding the Vertuous, and defending the Innocent. For what *Cicero* affirms of the *Philosophick* life, relates their *Science*, not their *Solitude*

De ira Dei 6. 8

and ſo indeed the Conſcience of our Duty, joyned with our performance of it, renders us like our *Maker*, and therefore rightly inferr'd by *Plutarch*, that the lives of *Great Perſons* ſhould reſemble that of the *Gods*, who delight in ſuch actions as proceed from beneficence, and doing good to others; ſince the contemplation of it alone was ſuperior to all other ſatisfactions: But what if the ſame *Cicero* tell us in another place, that thoſe who do nothing conſiderable in this world, are to be reputed but as ſo many dead men in it? *Mihi enim qui nihil agit, eſſe omnino non videtur*, ſays he; and what is yet more remarkable, as 'tis oppoſ'd to what he ſeems to preſs from the lazy Deity of *Epicurus*: Certainly, *God* that would not permit the *World* it ſelf to remain in *Idea* only, but publiſh'd and brought it forth to light by the very nobleſt

C. 2. de Nat. Deor.

of all his actions (for such was its educing out of nothing,) and that
Gen. 2. 2 of *seven* whole dayes and nights, repos'd but *one* himself; and has been ever since preserving and governing what he made; shews us by *this*, and by the continual motions of the *Stars*, and revolutions of the heavenly Bodies, that to resemble him (which is the sum of felicity) we should alwaies be in *action*, and that there is nothing more agreeable to his nature. If we have recourse to the mystick *Theology* of the *Ancients*, we shall find *there* also, that even *Minerva* could not conceive without the operations of *Vulcan*, which signifies labour and the active life, no more than *Jupiter* himself; and that *Hercules* was not admitted into the *Cœlestial Courts*, till he had first produc'd the *Trophies* of his heroick atchievements. To this all the *Mythology* of the

Hea-

Heathens refer; and therefore doubtless, if *Beatitude* be our *summum bonum* (as all consent it to be) 'twas well said of the *Philosopher*, εὐδαιμονία πρᾶξις τίς ἐστιν that *Beatitude* was *Action*, and that *Action* by way of *transcendency*, was proper only to Man.

Arist. 7. de Repub. c. 3 Ethic. l 1 c. 12

But to pursue the *method* of our ingenious *Author*, whilest he is thus eloquently declaiming against *Publick Employment*, *Fame*, *Command*, *Riches*, *Pleasure*, *Conversation* and all the topicks of his *Frontispiece*, and would perswade us wholly to retire from the active World; why is he at all concern'd with the empty breath of *Fame*, and so very fond of it, that without remembring the known saying, *Nemo eodem tempore assequi potest magnam famam, & magnam quietem*, would have men celebrated for doing nothing? Verily there is more of *Ambition* and

empty glory in ſome *Solitudes*, and affected *Retreats*, than in the moſt expos'd and conſpicuous actions whatſoever: *Ambition* is not only in publick places, and pompuous circumſtances; but at *home*, and in the interior life; *Hermits* themſelves are not recluſe enough to ſeclude that ſubtile ſpirit, Vanity:

Sen. Ep. 78 *Gloriari otio iners ambitio eſt*, 'Tis a moſt idle ambition to vaunt of idleneſs, and but a meer boaſt, to lie concealed too apparently; ſince it does but proclaim a deſire of being obſerved: wouldſt thou be indeed *Retir'd*, ſays the *Philoſopher*, let no man know it: *Ambition* is never buried; repreſs'd it may be, not extinguiſh'd.

Neocles brother to *Epicurus*, as *Suidas* tells us, was the Father of that wary expreſſion, *Latenter eſſe vivendum*, whence *Balzac* aſſumed it: What ſays *Plutarch*? Even he that ſaid it, ſaid it that he might be known:

known: I will not add how severely he pursues it (because our *Author* may be concern'd, that a second *Impression* has (I'm told) transmitted us his name) but if it be the property of those who are excessively ambitious themselves to redargue the glory and dignity of their Corrivals, that they alone may possesse it; the resemblance was not inept, which compar'd those decriers of *Publick Employment* to the Slaves in Gallies, whose faces are averse from the place to which they tend, and advance forward, whilest they seem to go backwards. That which renders *Publick Employment* culpable, is, that many affect Greatness, few Vertue, for which honours are alone desirable; be good and you cannot be too popular, community makes it better; for permit me to affirm, that there is an honourable and noble ambition, and *Plut.*

nothing I think which more distinguishes man from brutes, their low and useless appetites, whilest this μικροψυχία, this despising of glory is the mother of *sloth*, and of all unworthy actions: Well therefore did the Philosopher assign its contrary, *Magnanimity*, and even some sort of *Ambition* too, a kind of rank amongst the Virtues: and we know *Contemptu famæ, contemni virtutes*, and that even life it self (if the circumstances be handsome) will be parted withall to preserve it,

μεγαλοψυχία, Eth. ad Eud. c. 5

But let us suppose the motives why men pursue *greatness*, to be some of the particulars here enumerated: may we not as well affirm *Celador* flies it for the appendant burthen, and because 'tis expensive, out of closeness and avarice, humour, or want of ability? some grow sullen and peevish that they be not advanc'd, others are naturally

naturally Hypocondriacks and Saturnine, tempers of the baſeſt alloy: But when opulent & great perſons (ſays he) undertake Publick Charges, the very *rabble* have ſo much of prudence as to condemn them for mad: when *Philoſophers*, they ſerve their *Country*, not their *inclinations, &c.* None indeed but the *rabble* make that judgement; for being commonly mad, they think all others like themſelves; and when *Philoſophers* pretend it, it ſeems by him they ceaſe to be *Philoſophers*, and then 'tis no matter what they ſay. The truth is, men then begin to praiſe *Retirement*, when either no longer vigorous and capable to act, that their ſpirits and bodies fail; through age, infirmity, and decay of ſenſes; or when they cannot otherwiſe attain to what they aſpire; which ſufficiently juſtifies the preference of *Employment*; ſince to be thus happy,

happy, they must first begin to dote. Nor does the *Merchant* traffick so dearly for *Solitude*, but for his *Ease*, and the difference is wide between them: If to be owner of a stately *house*, to be bravely *furnish'd*, to have a fair *Lady*, a rich *Coach*, and noble *Retinue*; if to eat good *meat*, drink the most *generous Wine*, and make more noise amidst his jolly friends, than ever he did either at *Sea*, or the *Camp*, be a *Merchants* or a *Souldiers* Solitude; who would not desire the pretty Retreat which he describes? For this (I take it) 'tis that both *Merchants* plow the Seas, that *Lawyers* break their brains, and *Souldiers* fight battels: in sum, to live at ease, and splendidly; who before, and whilest employed, were the Pillars and Ornaments of their Country. When *Cæsar* is brought for an instance, *aliquando licebit mihi vivere*,

vivere, were it possible to wrest it to the sence of this argument, it ought yet so far to dissuade us from the pursuit of his *example*, as 'tis perfectly opposite to an *Evangelical*, as well as *moral* position: *No man* (saith S. *Paul*) *lives to himself*: *No man*, says *Cicero*, *is born for himself*: Certainly the great *Augustus* had learn'd that lesson too well to affect *repose* for *himself* only; or with an intention to relax the excellent Government which rendred that *age* of his so happy above others: He knew *Justice* and *Fortitude* were *active* Vertues, and that *Princes* are *Shepherds*, whose function 'tis not to play all day on the *Pipe*, and make love to *Amarillis*; but to attend the good of their flock: Nor indeed should they trifle their hours in giving audience to *Bouffoons*, or sport with *Apes*: Would it become an *Emperor*, who should march before *Legions*,

Rom. 14. 7.

Legions, and give Laws to *Kingdoms*, to play with *Cockle-shels*, or be stabbing *Flys*, when *Ambassadors* are attending him, as *Domitian* did? For what can this *mihi vivere* less signifie in a *Prince*, whose greatest glory proceeds from *Actions*, profitable and publick, and to live for others, such as renown'd the memory of this gallant *Hero*? whilest the rest abandoning themselves to ease, effeminacy, and phantastick pleasures, (like *Tiberius* in his *Capriæ*) became the pity of their age, and the subjects of *Tragedy* and *Satyr*. *Cæsar* then breath'd after *Retirement* for *relaxation* only, and that he might revert to his charge with the more courage and vigour: Thus *Scipio* and *Lelius* went apart, thus *Cicero* and *Varro*, and not to sing *Verses* to the Forrests and Rocks, and dialogize with *Echoes*, the entertainments of *Solitude*.

Nei-

Neither does he leſs erre in preferring it to publick buſineſs in reſpect of *dignity*; ſeing that which takes care for the *being* of ſo many *Societies*, is infinitely more honourable than what has only regard to it *ſelf*; and if his *Logick* hold, *quod effecit tale, eſt magis tale*, thoſe are moſt to be reputed happy, who render others ſo; ſince *God* and *Nature* come under the conſideration: Could his *happy man* remain in that deſirable eſtate, without the active lives of others to protect him from rapine, feed and ſupply him with Bread, Cloaths, and decent neceſſaries? For 'tis a grand miſtake to conceive, that none are employ'd, but ſuch as are all day on horſe-back, fighting Battels, or ſitting in Tribunals: What think you of *Plow-men* and *Artificers*? nay the labours of the *brain* that excogitates new *Arts*, and produce ſo many uſeful things for humane

So-

Society, oppoſed to our *Gentleman-hawker* and *Hunter*, who riſes ſo early and takes ſo much pains to ſo little purpoſe? A good *Architect* may without great motion operate more then all the inferiour *Workmen*, who toil in the *Quarries* and dip their hands in *mortar*; and when the *Hiſtorian* had ſum'd up a world of gallant perſons who fought bravely for their *Country*, he did not eſteem thoſe to be leſs employed *who ſerv'd it by their Counſel*: The *Common-wealth* is an aſſembly regulated by active *Laws*, maintain'd by *Commerce*, diſciplin'd by *Vertue*, cultivated by *Arts*, which would fall to univerſal confuſion and ſolitude indeed, without continual care and publick intendency; and he that governs as he ought, is *Maſter* of a good *Trade* in the beſt of *Poets* ſenſe as well as mine:

εἴ τις διὰ γνώμης ὠφελεῖ τινας, εἴτε διὰ ὅπλων. Ælian.

Strive

Strive thou brave Roman *how to govern well,*
Be these the Arts, in which thou dost excell;
Subjects to spare, and the bold Rebels quell.

Æn. 6, *Tu regere imperio populos* ——

For when *Epicurus* (who chose the private life above all) discourses of *Publick Ministers*, he is forc'd to acknowledge that to be at *Helm*, is better then lying along in the *Ship*; not as 'tis indeed more honourable and conspicuous alone, but because 'tis more noble *beneficium dare, quam accipere*; and the sentence is of *God* as well as *Man*: For so the *Apostle*, it is *more blessed to give then to receive*: But 'tis not for nothing, *that* Patron of the *Idle*, does now and then so much celebrat *action*, and Publick *Employment*: since unless *salva sit Republica*, the Commonwealth be secure,

Acts 20, 35.

cure, even the slothful man himself cannot enjoy his sloth.

We may with more justice condemn the ambition of *Pyrrhus* that derive any advantage from his reply: For my part I think we are obliged to those glorious *Conquerors* for the repose, knowledge and morality they have imparted to us; when but for their Atchievments and heroick actions, more than half the *World* had still remained barbarous, and the universe but one vast *Solitude* indeed. The *Activity* of men does best cover their frailties: *Arts* and *Industry* having supplyed that which *Nature* has denyed us; and if Felicity consist in perfection, certainly whatever makes us to approach it neerest, renders us most happy. But his *Wise-mans* wit consists it seems in repute only: *I had rather be wise then so reputed*; and then is this no more advantage

to

to *Solitude*, than the Melancholy and Silence he ſpeaks of; the one being the baſeſt of humors, and the other the moſt averſe from Inſtruction, which is the Parent of Virtue: whilſt *Felicity* in this article, appears the reſult of cheat, and impoſture, and in making men ſeem what indeed they are not; whereas *active* perſons produce themſelves to the world, and are sooner to be judged what they *are* by what they *do*, according to that well known teſt *Officium indicat virum*. As therefore *truth* is preferable to *hypocriſie*, ſo is *Employment* before this *Solitude*: Had he affirm'd *Peace* was better than *War*, he had gain'd my ſuffrage even almoſt to an *unjuſt* one; but whilſt his *antitheta* are *Solitude* and *Employment* to ſtate the period of *Felicity*, he as widely miſtakes, as one that ſhould affirm from the *Text*, that the *milk* and

honey of *Canaan* dropp'd into th
mouths of the *Israelites* without
ſtroke for it; whilſt it coſt ſo m
ny years travels in the *Deſart*, a
bloudy battels, and that the *wiſ*
and happieſt men in it, were th
moſt *active*, and the moſt *employ'*

To inſtance in the *paſſion*
States-men, breathing after ſe
enjoyment, and that to poſſeſs it
moment, they are even ready
diſoblige their deareſt intereſt
is not certainly to commend
tirement, but declaim againſt
Had *David* been well employ'
fair *Bathſheba* had waſhed in h
Garden ſecurely, and poor *Uri*
out-liv'd many a hard *Siege*: 'T
an old ſaying, and a true one, *Que*
Diabolus non invenit occupatum
ipſe occupat, the *Devil* never leav
the *Idle* unbuſied: But if *Natur*
Inclination and *Pleaſure* vote (
is pretended) for *Solitude*; eve
the moſt *contemplative* men w
te

tell us, as well as *Philosophers* and
at *Divines*, that *Nature* is deprav'd,
m *Inclination* propense to Evil, and
a *Pleasure* it self, if not simply evil,
is no moral Virtue. *Publick employ-*
t *ment* is not unnatural in its ascent;
y' for there are degrees and methods
to it: but if ambitious men will
se eeds *leap* when they may safely
: it *walk*, or run themselves out of
y breath, when they may take time
es and consider; the fault is not in
R the steps, but the intemperance of
t the Person: Those who indeed
y' strive to greatness by their *Vices*,
h t in *slippery places*, whilst *Virtue*
ri nly is able to secure her favo-
'T tes: and in these sublimer *Orbs*,
Qu men continue humble, and go-
un ern their passions, amidst the
av emptations of Pride and Inso-
ur nce; if they remain generous,
(hast, and patient against all the
ev faults of avarice, dissolution,
w d the importunity of Clients;
te

how does such a Persons *exampl*
improve the world, illustrate, an
adorn his station? how infinitel
exceed the Misers *Diamond* and a
his tinsell, which *shines* indeed
but is lock'd up in the dark, an
like the *Candle* is set under a bu
shel? Men of parts should pr
duce their *talents*, and not encl
sing themselves as *Conjurers* with
their *Circles*, raise a thousand m
lancholy *devils* that pervert the
abilities, and render them, if n
dangerous, useless to their gene
tion. *Anaxagoras* was a wary P
son, yet he convers'd with *Pe*
cles; *Plato* with *Dion*; *Panet*
with *Scipio*; *Cato* with *Atheno*
rus, and *Pythagoras* with all t
World: Would *Philosophers*
more active and *Socratical*; *Pr*
ces and *Great-men* would beco
Philosophers, and *States* consu
mately happy; You know who s
it: The truth is, *a Wise man i*
p

perpetual Magistrate, and never a private Person; Not one *City*, or *place*, but the *World* is his dominion: whilst those who introduce the example of *Diocletian*, and the *first Charles*, to justifie the honour and delices of *Retirement*, take for the *One* a proscrib'd *Prince*, whose former tyrannies had deriv'd him of a *Kingdom*, and his fears of a resumption; and for the *Other*, a decrepid old *Emperor*, whose hands were so unable to manage a *Scepter*, that, as one tells us, he had not strength enough to open a *letter*; not to insist on his other infirmities, and suspicions which induc'd the more impartial *Historians* to write; he did it plainly to prevent an ungrateful violence; or (as others) out of indignation to see himself so far outdone by our *English* * *Harry*. *Plato*

* *Lo sdegno di veder si sopraſar dal Re Arrigo, & altri che esso haueæ aiuto a queſto modo ſchifare la fortuna averſa*, &c. See more in Ludovico Dolci's *vita di Carlo V.*

Whatever motive it were (so there are more assign'd) so far was this felicity from smiling on those who acted the *Scene*; that the very *grimaces* of fortune alone, so affrighted them from society and the publick, as to *unking* themselves whilst they were living. I will say nothing of another *Pageantry* resembling this, which has happened in our own times, because the *frailty* of the *Sex* carries more of excuse with it. But it seems no retreat can secure *Greatness* from the *Censures* and *Revenge* of those they have once injur'd, and therefore even *Solitude* it self is not the *Asylum* pretended: But that which can best protect us, is and that certainly is *Grandeur*, more out of reach, and neerer *Olympus* top, *Æleas* the *King* of *Scythia* was wont to say ingenuously, that whilst he was *doing nothing*, he differ'd nothing from his

Groom

Groom; and *Plutarch* exceedingly reproves this shameful *abdication* of *Princes* without cause: What a dishonour (says he) had it been for *Agesilaus*, *Numa*, *Darius*, *Pericles*, *Solon*, or *Cato*, to have cast off their Diadems, torn their Purple, and broken their *Scepters* in pieces for the despondency of a *Diocletian*? or to have given place to proud and aspiring *Boys*? How was *Caius Gracchus* reproach'd but for retiring from his Charge a little, though on the death of his own Brother? If ever such *Retreats* be justifiable, 'tis when *Tyrants* are at Helm, and the *Common-wealth* in the power of cruel persons: *When the wicked* (says *Solomon*) *rise, men hide themselves*: then, *bene vixit, bene qui latuit*: if it were not yet infinitely more laudable with *Demosthenes*, even then to be most active, and endeavour its rescue: For things can never arrive at that

Pro. 28. 28

pass, *ut nulli actioni honestæ sit locus*; 'tis *Seneca's* inference from the bravery of *Socrates*, who resisted no less than *thirty* of those *Athenian* Monsters together: and how many *thirtys* more our glorious *Prince* did not desist to oppose, we have liv'd to see in the fruits of our present felicity; and to the eternal renown of that Illustrious Duke, who so resolutely *unnestled* the late *Functo* of Iniquity. *Turpe est cedere oneri*, 'tis weakness to truckle under a burthen, and be weary of what we have with good advice undertaken: He is neither worthy nor valiant, that flies *business*, but whose spirit advances in courage, with the pressure and difficulties of his Charge: Were it not gallant advice (says *Plutarch*) to dissuade *Epaminondas* from taking care of the Army? bid *Lycurgus* enact no more wholesome Laws? and *Socrates*

crates to teach Wiſdom no longer? Would you bring *Vertue* into Oblivion? ſhould not *Arts* improve? becomes it *Doctors* to be ſilent? This were taking light out of the world, and pulling the *Sun* from his glorious *Orbe*; would diſſolve *Laws*, humane *Sciences*, and even *Government* it ſelf: But he proceeds, had *Themiſtocles* been never known of the *Athenians*, *Greece* had never given *Xerxes* a repulſe: Had the *Romans* ſtill ſlighted *Camillus*, where had that renowned *City* been? If *Plato* had not known *Dion*, *Sicily* had yet groan'd under *Tyranny*: But as the *light* not only makes us *known* to each other, but alſo renders us mutualy *uſefull*; ſo the being publick, and conſpicuous to the World, does not only acquire glory, but preſents us means of illuſtrating our Virtues; whilſt thoſe who through *ſloth*, or diffidence never exerciſe themſelves,

ſelves, though they poſſibly may *have* good in them, yet they *do* none.

Indeed the *Petaliſm* in *Sicily* cauſed the moſt able *Stateſmen* to retire themſelves; becauſe they would not be ſubject to the aſpiring humour of thoſe pragmatical ſpirits who affected a *rotation* in the Publick Affairs; by which means experienced perſons being laid aſide, thoſe *Pretenders* to the *Politiks*, had in a ſhort time ſo confounded things together, that the very *People* who aſſiſted to the Change, were the *firſt* that courted them to reſume their power; abrogating that *fooliſh* Law which themſelves had more fooliſhly enacted: To the like condition had the *Athenian Oſtraciſme* neer reduced that once glorious *Republick*: and what had like to be the *Cataſtrophe* even of this our *Nation*, upon the ſame model (when every

man

man forsooth would be a *Magistrate*) sad has been the experience, Men may be employed, though not all as *Senators* and *Kings*; every *Wheel* in a *Watch* has its operation in the *movement*, without being *all* of them *springs*: Let every man (says *Epicurus*) well examine his own *Genius*, and pursue that kind of life which he is best furnished for: if he be of a *slothful* nature, he is not for *action*; if *active*, he will never become a good *Private-man*: For as to the one *rest* is *business*, and *action labour*; so to the other, *otium* is *labour*, and *activity* the most desirable *repose*.

I am now arrived to the second period, which commences with the *anxiety* of great and publick Persons, upon the least *subtraction* of their past *enjoyments*: To this I rejoyn, That we can produce so many pregnant *instances* of the contrary,

contrary, even in this *age* of ours, as all Antiquity can hardly parallel: Never was adverse Fortune encountred with greater fortitude and gallantry, than when so many brave men *suffered patiently the spoiling of their Goods, sequestring* their *Estates, dissipating* their *substance, imprisoning* their *bodies*, exiling their *Relations*, and all that can be named *Calamity*, to preserve their *Loyalty* and their *Religion*: In sum, when our *Princes* submitted to the *Axe*, and our *Heros* to the *Haltar*; whilest we beheld people of meaner Fortunes, and private condition, *lovers* of *Solitude* and *Ease*, (repining at every inconsiderable loss) prostitute both their *Honour* and *Conscience*, to preserve or recover, what they but feared the loss of, and this *Elogy* is due to thousands of them yet surviving. I acknowledge that the ambitious person is in his sense a *bottomless pit*;

and

and that *Ingratitude* and *Treason* are too often pay'd for favour and good Offices: Though I have likewise asserted in what circumstances even *Ambition* it self is laudable, and may be stiled a Vertue: But have *Private men* no thoughts of amplifying their Fortunes, and of purchasing the next *Lordship*? Marrying, not to say *sacrificing* their *Children* to the next rich *Heir*, and *marketing* for the *Portion*? Is there not in the best governed Families of *Country Gentlemen*, as much purloyning, ingratitude, and infidelity amongst their few *Servants* and small Retinue (not to mention ungracious and disobedient *Children*) as in the greater *Oeconomy* of a *Commonwealth*, proportionably speaking? Where is there more emulation, contention, and canvasing, than in the remoter *Villages*, or next good Towns? They sell us *repose* too dearly (says

Plu-

De tranq. animi

Plutarch) which we must purchase at the rate of *idleness*; and adds a pretty instance: If, says he, those who least meddle in *Publick Employment*, enjoy the greatest serenity of mind, then should doubtless Women be of all other the quietest lambs in the world, and far exceed men in peaceableness and tranquility, since they seldom stir out of their Houses; yet we find the contrary so notorious, and this gentle *Sex* (whom so much as the wind dares not blow on) as full of envy, anger, anxiety, jealousie and pride, as those who most of all converse in Publick, and are men of business. And therefore we are not to measure felicity and repose from the multitude and number of *Affairs*, but from the *temper* and *vertue* of the *subject*; besides that, 'tis often as criminal to omit the doing *well*, as to commit *evil*, and some wise

States

States have accounted them alike. Indeed if all the world inhabited the *Deſarts*, and could propagate like *Plants* without a fair Companion; had we goods in common, and the *primitive* fervour of thoſe new made *Proſelites*; were we to Act. 2. 42. be governed by *inſtinct*, in a word, were all the *Univerſe* one ample *Convent*, we might all be contented, and all be happy; but this is an *Idea* no where exiſtant on this ſide *Heaven*; and the *Hand* may as well ſay, *I have no need of the Feet*, and the *Ears*, *I have no need of the Eye*, as the World be 1 Cor. 12. 16 governed without theſe neceſſary ſubordinations. Men muſt be prohibited all rational *Converſation*, and ſo come under the *Category* of brutes, to have no appetites beſides eating and drinking; no *paſſions*, ſave the *ſenſual*: I have known as great animoſities among the vulgar ſort, as much bitterneſs

of

of ſpirit, partiality, ſenſe of injury, and revenge upon trifling occaſions and ſuggeſtions, as ever I obſerved in the greater and more buſied world: 'Twas evident that the *Lacedemonians* were more proud of their mean *Apparel* at the *Olympic* Courſes, than the moſt ſplendid *Rhodians* in all their bravery and *clinquant*; and *Socrates* ſoon eſpied the inſolence of a ſlovenly *Philoſopher* through his tatter'd mantle: The *Cynick* in his *Tub* curriſhly flouted the Eaſtern *Monarch*, and deſpiſed his purple that ſecluded him from the common beams of the *Sun*. He ought to be a wiſe and good man indeed that dares truſt himſelf *alone*; for *Ambition* and *Malice*, *Luſt* and *Superſtition* are in *Solitude*, as in their Kingdom: *Perit ſtulto*, ſays *Seneca*, Receſs is loſt to a *Fool*, or an ill man; and how many weak heads are there in the world for one diſ-

creet

creet Person? It was *Crates* the Disciple of *Stilpon*, that bid the *morose* walker, take heed he talked not with a *Fool*: some men, says *Epictetus*, like unskilful Musitians, sing no where tolerably but in *Consort*; and 'tis noted he must have an excellent voice that can charm the ear alone, which renders them so difficult to be entreated. There are few *Plants* that can nourish themselves with their own juice; Every man *grinds* indeed, but the *Mill* that hath no *Corn* in it, grinds either *Chaff*, or sets fire on it self.

But he declaims only against the most conspicuous *Vices*; and every defect in the brighter *Luminaries* is observed, whilest the lewd recesses of *Tyberius* eclipsed none of his prodigious *debaucheries*: So true is that of the *Philosopher*, wherever men abscond themselves, humane miseries, or their vices find

Sen. Ep. 8.

them out and ataque them: *Multa intus* (says he) many things within us enslave us, even in the midst of *Solitude*. Were not the greatest *Philosophers*, nay, the very *Fathers* of them severely taxed for the lowest pleasures, and the sins not to be named? *Seneca* himself escaped not the censure of *Covetous* and *Ambition*; *Pliny* of excess of *Curiosity*; *Epicurus* of *Riot*; *Socrates* of *Paederastie*; *Themistocles* of *Morosity*; all of them of *Vanity*, *Contempt* and *Fastidiousness*.

To the instance of great mens submissions to the commands of *Princes*, be they just or unjust, it holds well, had the discourse concern'd *Tyrants* only and *Barbarians*; but to produce that Example of *Parmenio* and *Cleander*, is to quit the *subject*, and borrow the extravagance of a *mad-man* and a *drunkard*, to decry *Princes* and

and *States-men*, who are the most conspicuous examples of *temperance*: But I proceed to the *Maxime*: If nothing be *morally* good which labours of the least defect, then so long as his *Celador* is not an *Angel*, he does no more come within the first part of the *Definition*, than the greatest and most employ'd Person living; and if he insist upon degrees, I answer; he lyes not under the same *temptation*, and therefore neither can he pretend to approach his merit: but if I prove the most *diabolical Arts*, and cursed *Machinations* to have been forg'd by Persons of the most *obscure* condition, and hatch'd by the *Sons* of *night*, *recluse*, and little conversant in *affairs*, I shall infinitely distress that opinion of its vertue or advantage; for being either happy in it self, or rendering others so. The *Monkes* have been so dextrous at the *Knife*, and

other arts of miſchief, that they have not trembled to make the holy and ſalutary *Euchariſt* the *vehicle* of deſtruction, when they had any *Kings* to diſpatch and put out of the way; and have made ſuch havock of the *French Henrys*, that but for theſe ſolitary birds, thoſe *Princes* might have ſurviv'd all their ſad miſtortunes: It was not for nothing that *Jeroboam* withdrew ſo long into *Ægypt*, (that *Kingdom* of *Darkneſs*) when he contriv'd the defection of no leſs than *ten* whole *Tribes* at a clap; and how much miſchief, ſin, and bloodſhed it cauſ'd, the *Sacred Story* has accurately record-ed: The blackeſt *treaſons* have been forged in the Cloſets and gloomy receſſes; Who is not a-maz'd at the very *Image* and thought of the *Gun-powder Conſpiracy*! carried on and excogita-ted by the *Devil*, and a pack o

1 Reg. 12. 2. 16.

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these *Solitary* Spirits! 'Twas but an *Arian Monk*, and an obscure *Few* who first encourag'd and instructed that mighty *Impostor*, occasioning more evil in the *Christian Church* and *State*, than was ever done by all the *Tyrants* since it began: for it spawn'd not only an *Heresie*, but *Blasphemy*; razing the *Christian* name out of almost half the *World*: and the issues of the *Cell* are to this day conspicuous in the *Fire* and the *Sword* which has destroy'd not *Cities* only, but whole *Empires*, and made more *Fatherless* and *Widows*, more desolation and confusion, and done more harm to *Letters*, than can be recounted; nor did the uttermost machination of the greatest Person in *Employment*, ever approach what one *Monk* set on foot out of his holy Den, that ever I could read in story; and what are all our truculent *Champions* of the *Fif-* *Me-*

narchy amongst us at this day, but so many Persons who seem to be the most self-denying people, and the highest affected with *Solitude* and devout *Enthusiasme*, despising Honors, and *publick Charges*, whilst they breath nothing save ruine and destruction? They are the *close*, *stagnate* and cover'd Waters which stink most, and are fullest of mud and ordure, how calm and peaceable soever they seem upon the surface; whilst men of *action*, and *publick* spirits, descending as from the highest rocks and eminences, though they sometimes make a noise, have no leisure to corrupt, but run pure and without mixture: There is an heavy *Wo* denounc'd in *Scripture* to those who thus *settle on their Lees: Physitians* tell us the *body* is no longer in health, than the *bloud* is in motion, and duly *circulates*: *Action* is the *salt* of life, and *diligence* the

Zeph. 1. 12.

life

life of *Action*: All things in *heaven* are in *motion*, and though 'tis there only that we can promiſe repoſe to our ſelves; yet neither dare I ſay, we ſhall do nothing there; ſince the admiration of the *beatifical Viſion* will certainly take up and employ all our faculties, and ſet them in operation; nor whilſt we ſhall *there* be in perpetual *Exſtaſie*, ſhall we *live* to our ſelves, but to *God* alone. There is then doubtleſs no ſuch thing as *reſt* (unleſs it be that from earthly toil, anxieties, and the works of ſin, which is that repoſe mention'd by the *Apoſtle*) ſince *Action* is ſo eſſential to our lives, that it conſtitutes our Beings; and even in all *Theory* and *Contemplation* it ſelf, there is a kind of *Action*, as *Philoſophers* do univerſally agree. Heb. 4. 9.

Let it be confeſs'd the *Court* is a Stage of continual *Maſquerade*, and where moſt men walk *incognito*;

where the art of dissimulation (which *Donna Olympia* has nam'd the *Keys* of the *Vatican*) is avow'd; yet it cannot be deny'd, but there are some in that warm *Climate* too, as perfectly sincere, as in the *Countrey*; and where *Virtue* shines with as much lustre as in the closest *Retirements*, where if it give any light, it is but in a dark lanthorn: And to be so innocent *there*, where there is so much *temptation*, is so much the greater merit: Believe it, to conserve ones self in *Court*, is to become an absolute *Hero*; and what place more becoming *Hero's* than the *Courts* of *Princes*? for not only to vanquish *Armies* in the field, defend our *Country*, and free the oppressed, are the glorious actions of those *Demi-Gods*; but to conflict with the regnant *Vices*, and overcome our selves, greater exploits than the winning of inchanted *Castles*, and killing

ing of *Gyants*: For what violence must be apply'd to be *humble* in the midst of so much *flattery*; *chast* amongst such *licence*, where there is so much fire, and so much tinder, and not to look towards the fruit which in that *Paradise* is so glorious to the eye, and so delicious to the taste? what a disposition to purity, to come forth *white* from the region of *Smoke*, and where even the *Stars* themselves are not without their *spots*? in sum, not to fall into the *nets* which the *noon-day Devils* spread under our feet, above our heads, and about us; and who pursue those that flye, and bear down those who resist? But, as I said, if the difficulties be so great, how much greater the glory? whilst pretending to no such temptation in his *Solitude*, there is less exercise for his Virtue; it being rather a *privation* from Evil, than any real

habit

habit to Good. Certainly, there is not in the *Country*, that admirable ſimplicity pretended, nor do they altogether tranſact with that integrity: For is there not among them as much iniquity in *buying* and *ſelling*? as much over-reaching in the purchaſe of a *Cow*, or a ſcore of *Sheep*? as much contention about the incrochment of a dirty fence? as much *regrating* with the *Farmer*, keeping up the price of *Corn*, when the *poor* are ſterving? How many Oaths and Execrations are ſpent to put off a diſeas'd *horſe*? Have we not ſeen as much ambition and ſtate where the *Country Juſtices* conveen on the *Market-days* at the petty Towns, to have the Caps and the Knees of the *Bumkins*? as much canvaſing for *Suffrages* and Voices? not to inſiſt on the prodigious debauches, drinkings, emulation, and perjuries at *Elections*? and even

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greater pride, deadly feud, railing and traducing amongst the *Shepharisees*, or little things of the *Neighbourhood*, for the upmost place in the *Church-pew*, or at a *Gossiping*-meeting, as at *Court*, and in the *City* between the *Ladies* of the best quality? and all this while we grow weary of the *Publick*, and resolve against *Employment*, and the sound of *affairs*; repenting of the lost moments that are past in *Conversation*: and yet in every *Cave*, and every *Cottage*, there is a *chair* for *ambition*, and a *bed* for *luxury*, and a *table* for *riot*, though *hell* be *raining* out of *heaven*: and it may be observ'd, that we do not hear the least evil of *Lot*, or the virtue of his *daughters*, whilst they liv'd in the midst of *Sodom* it self, till abandoning even his little *Zoar* to his more solitary and cavernous *recess*, he fell into those prodigious crimes of *ebriety* Gen. 19. 31.

ebriety and *inceſt*. Verily, that i truly great to retire from our *Vi ces*, not from *Cities*, or *Converſa tion*: If you be *Virtuous*, let you Example profit; if *Vitious*, repen and amend; Strive not ſo muc to conceal your paſſions, as to re form them: for little do *ſolitar* perſons profit, without a mind ad apted for it; *Wiſe men* onely enjo themſelves, not the voluptuou or moroſe; and I have ſeen ſom live diſcontented even in houſe of pleaſure, and ſo in their *Soli tudes*, as if none were more full o *buſineſs*.

When he celebrates *Receſs* fo the little it wants, he gratifies th *Cinick*: He could attribute a much to his *Tub*, and the *treen diſh* that he drank in, which wa all the houſe and furniture we rea of, and an *Owl* and a *Pelican* wan as little as the *Philoſopher*, but h does not ſay by *this*, that *Solitud* is

sfertile: it is not from the abundance that it supplies then, but from its sterility and defects, which if it be a commendation to *that*, is so to nothing else in Nature.

He proceeds again to the *passions* of *great men*, which are indeed more conspicuous, as *lightning* and *Thunder* are amongst the *Meteors*, and in the *Air*; but we do not take notice of the *Corruscations*, conflicts, and emotions which are every day in the bowels of the *Earth*: How impatient and unjust are some of your *Country Gentlemen* to their *Domesticks*? how griping to their *Tenants*? how unnatural to their *Children*, and uncivil to their *Wives*? Pardon me these reflections, he has compell'd me: and it is for your justification (O ye *Great Ones*) that I find my self obliged to produce these *odious* comparisons; whilest I could give *Celadors* friend such an *example* in

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our first *Charles* of blessed memory, *Philip* the second of *Spain*, *Alphonso* of *Aragon*, and divers of the later *Emperors*, for acts of the highest *Patience*, *Fortitude*, *Devotion*, *Constancy*, and *Humanity*, as would shame all the pretenders to moral Vertues, in his so celebrated *Retirements* and private persons: With what constancy, spirit, and resignation did our *Royal Martyr* unjustly suffer from the machinations of the most insolent and implacable of his Vassals, is not certainly to be parallel'd by any thing antiquity has recorded, save that grand *Exemplar* our blessed *Saviour*, who was a *King* too, but more than man: from whose emulous patern he has transmitted to us not only all the perfections of the most innocent *private persons*; but the Vertues of the most eminent *Saints*. He was *imprison'd* and *revil'd*, *spit on*,

on, and injuriously *accused*; he was *arraign'd*, and by a barbarous contradiction *condemn'd* and dispoil'd of three *Kingdoms* by the most nefarious *Parricide* that ever the Sun beheld, and that before his own very *Palace*: Tell me yet you *admirers* of *Solitude*, in what corner of your *Receſſes* dwelt there a more excellent ſoul, abſtracted from all the circumſtances of his *birth* and ſacred *Character*, and conſidered only as a private perſon? Where was there a more *ſincere* man in his *actions*? a more conſtant *devote* to his *Religion*? more faithful *Husband* to his *Wife*? and a more pious *Father* to his *Children*? in a word, a more accompliſhed and conſummate *Chriſtian*? Look on him then as a *King*, to be ſuperlatively all this, and all that a good and a moſt vertuous *Prince* can be to his *Subjects*, and you have the *Pourtraicture* of

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our *Charles* opposed to all the petty *Images* of your solitary *Gentlemen*, and decryers of *Publick Employment*. One day that *Philip* the second had been penning a tedious *Dispatch*, importing some high affair of *State*; which employed him almost the whole day; he bid the *Secretary* that waited by him, to throw some dust on the paper; *he* in stead of the *Sand* snatching up the *Ink-bottle*, poured it all on the *letters*: The *King* taking a large sheet of clean paper, wrote it *verbatim* over again, and when he had finished, calmly delivering it to the confounded *Secretary*, bid him dry it; but, says the *Prince*, take notice that this is the *Ink*, and this the *Sand-box*; which was all the reproof he gave him: I instance in this (because of the rest of those *Virtues* I have enumerated, there are such Volumes of *Examples*) to put to *silence* all that

that can be produc'd, upon the account of that *paſsion*, which is ſo frequently charg'd on *Great Perſons*; but which indeed upon the moſt trifling occaſions, uſe to diſcompoſe the moſt *retired* perſons: And what if amongſt *theſe*, beſides many others, I ſhould inſtance in S. *Hierome* himſelf, and other *Fathers* of the *Church*, as recluſe and private as they were known to be *Religious*.

As to the comparative exemption of *Solitude* from *Vice* for want of *opportunity*; the advantage is very ſlender; ſince (with what I have already furniſh'd to evince it) it implies only what *monſters* it would elſe produce; and indeed the moſt formidable that were ever hatch'd, have thence had their original: as I have abundantly prov'd by the dark and infernal machinations of *Solitary* Perſons: ſo as his *Happy-man* ſeems

at best to be but a starv'd, or Chained *Lyon*, who would do mischief enough had he liberty, and a power equal to his will: 'Tis instanc'd in the madness of some few *Heathen* Emperors; but he passes by the salutary *Laws* promulg'd by *them* for the universal good: Nor were there so many debauch'd and vicious of the *Roman* heretofore, but I can name you as many *Christian* Princes religious to miracle and without reproach, if what is already said be not sufficiently irreplicable. As for the *rest*, whatever they might once have been in their ascent; it was said of *Cæsar*, that either he should never have aspir'd to *dominion*, or having once attain'd it, been *immortal*; so just, so equal, and so merciful was his successive *Reign*. Never was it pronounc'd of any *private* Person, that he was *a man after Gods own heart*; but we know

was so of a *King*, and that from the *Almighty* himself. And not to mention *Hezekias*, *Josias*, *Jehosaphat* and many others recorded in holy *Writ*: I durst oppose an *Augustus*, a *Titus*, a *Trajan*, *Antoninus*, *Aurelius*; to omit *Constantine*, *Theodosius*, *Justinian*, *Charles* the Great, S. *Edward*, S. *Lewes*, both the *Alphonsos* and divers more of the Crowned heads, before *any*, or *all* he can produce: Its true, they all *dyed* not in their *beds*; no more do all in his *Solitude*; for they often *hang* themselves, linger in *Consumptions*, break their *necks* in hunting, *inflame* themselves with *tipling*; perish of the unactive *Scorbut*, Country *Agues* and *Catharrs*: And if he speak it out, who they were that *stabb'd* the two *Henrys*, and our gallant *Buckingham* whom he mentions; it must be avow'd they were all murther'd by *private persons*: But

whilst he is thus exact in recording all the *Vices* of ill Princes; because the *spots* in the *Sun* are so easily discern'd by his *optick*; he takes no notice of the light it universally diffuses, and is silent of the *Virtues* of the good and the beneficent, who have both in all ages rewarded, cherished and protected gallant men: But when he shall have pass'd through all the *examples* of the *Great-ones* who are come to ruine and destruction, he does not examine how many *private men*, *Gentlemen* and others remain in any *one* Country, whose *patrimonial* Estates are not impair'd by as trifling *contests*, *neglects*, *prodigality* and *ill-husbandry* as any he charges upon those eminent Persons.

If *Solitude* be assistant to Religion and Devotion, how much more is *Society*? *Where two or three are assembled together in my nam*

Mat. 18. 20.

name, there am I in the midst of them: I know no *Text*, where acts of *Religion* are commended for being *solitary*: It is true, our blessed *Saviour* went apart into *desart places* to avoid the importunities of a malicious and incredulous people: but he was tempted *there*, as well as in the *City*; and though he sometimes *retired* to pray, and which was commonly in the night, when *conversation* with the world was less seasonable; he was all day *teaching* in the *Temple*, or continually going about *doing good*, and *healing all manner of diseases among the people*, giving counsel to, and instructing his *Disciples*, whom he dispersed over the world to *Evangelize* his holy Doctrine. We are indeed bid to offer up our prayers to our heavenly *Father* in *secret*, and to do our *Almes* without a *Trumpet*; not because it adds to the dignity of the *service*, but to

Luk. 9. 10. Mat. 4. 1. Luk. 6. 12. Luk. 21. 37. Mat. 4. 23. Mar. 16. 15. Mat. 6. 2. 6.

avoid the temptation of *hypocrisie*, and because we have infirmities; whilest we are yet in another place commanded to render our *Works* so illustrious, that both *men* may
Mat. 5. 16. see them, and *God* may have the glory. Certainly, the most instructive motives to *Religion* are from our imitation of others, and the incentives of devout *Congregations*, as they approach the neerest resemblance to the *Church Catholick Militant here on earth*, so doubtless do they to the *Communion* of *Saints Triumphant* in *Heaven*: Is there then no *devotion* save in *Conventicles* and *Cells*? and yet even the most recluse *Carthusian* spend *eight* hours of the *twelve* in divine *Offices* together: The commendation of a true Christian consists in *doing*, not in *meditating* only; and it were doubtless an admirable *compendium* of all our notional disputes in *Religion*, if less were be-

believed, and more were *practised*. 'Tis true *Mary's* sitting at the feet of our *Saviour*, and hearkning to his instructions, was preferr'd before busie *Martha's* employment; but the man who laid up his Masters *Talent*, and actively improv'd it not, did worse; *she* was gently *reprov'd*, *he* severely *condemned*. Luk. 10. 41. Mat. 25. 26. 30.

But he adds, that most *temptations* are in *Solitude* disarm'd of the chains which render them formidable to us in *Publick*, as *there* wanting the presence of an inflaming object, *&c.* But what if I sustain that *absence* does oftentimes augment the passion he speaks of, and that our *fansies* operate more eagerly when *alone*, than when we are possess'd of the object?

Nor is there half so warm a fire
In fruition as desire;

When we have got the fruit of pain,
Poſſeſſion makes us poor again;
Senſe is too nigardly for bliſs,
And pays as dully with what is:
Whilſt Fancy's liberal, and gives all
That can within her largeneſs fall, &c.

Thus we are ever the moſt inquiſitive after *myſteries* and hidden things, whilſt thoſe we enjoy, we neglect or grow weary of: But I proceed: The moſt ſuperſtitious of men have been the greateſt *Eremites*, and beſides the little good they do by their *Example*, there is not in the world a life more repugnant to nature, and the opportunities of doing our duty; ſince even the ſtrongeſt *Faith* without *Works* will not ſave us: For how can he that's *immur'd* perform thoſe acts of miſericord, which ſhall be ſo ſeverely exacted of us at the laſt *Judgement*; to *feed* the

the *hungry*, *visit* the *sick*, *cloath* the *naked*, unless it be in the mock-sense of St. *James*, *Depart in peace*, *be you warmed and filled*, *&c.* whilst they give neither *meat* nor *Cloaths* to refresh the miserable? But I am altogether astonished at his instance in *David* again, as prompted to his *lust* and *murther* by the ill fate of his publick *Character*; when 'tis evident, had he been employ'd, or but in good company, he had never fallen into so sad a crime: Let it be remembred that he was *alone* upon the *Battlements* of his *Palace*, and then all the water in *Bathsheba*'s Fountain was not cold enough to extinguish his desires; so mighty a protectress is *Society* from that particular temptation, that even the presence of a *Child* has frustrated an opportunity of being wanton. If it were *Gods* own verdict, that to be *alone* was an evil state, how come

Mat. 25 35, 36.

Ja. 2. 16.

2 Sam. 11 2.

Gen. 2. 18

come we to have *Adams* society blam'd: for even *Adam*, he says, could not live innocent a day in it: But, besides that the short duration of his felicity is but a conjecture; I have some where read, that but for *Eves* curiosity, which prompted her to stray from the company and presence of her *Husband*, the *Serpent* (as subtile as he was) had never found an opportunity to tempt her: He was indeed too easily enticed by her example, and no marvel, he was himself alone; *God* had forsaken his sweet associate, and then the first effects of both their shame and disobedience was their dark *retirement*: Doubtless there are many heinous *sins* which *Company* preservs us from, for it is even a shame to speak of some things, which are done by men in secret.

Gen 3.10

I suppose it was no *Widow* (as he speaks her to be) who so hospitably

tably entertained the great *Eliſha*, but a *married* Lady, and of an ample Fortune: For the Text calls her a *great woman*; and we find her ſpeaking to her *Husband* in another place, concerning the *building* and *furniture* of the *Prophets* Chamber: Nor does the *anſwer* ſhe return'd him, at all imply her wants; ſhe plainly needed nothing that the *Court* could confer upon her; only an *Heir* ſhe wanted to inherit: *ſhe lived amongſt her People*, and had company enough. And verily we ſhall find the *Solitude* of the ſame *Prophet* to be the effect of a *Perſecution*, not of his preferring it before *Society*; & we meet the holy man much oftner at *Court*, in the *Camp*, at the *Colledge*, & perpetualy employ'd, than either in the *mountains* or in the *Wilderneſs*. But let us grant that ſome Devotions are beſt performed in our *Cloſets*, yet does the life of a *Chriſtian* conſiſt

2 *Kg.* 8, 9, 10

fiſt only in wearing the marbles with our knees? I have already ſhew'd that there are *Works* of *Charity*, that can no where be ſo well performed as in company: nor can I aſſent that the being *alone* contributes half ſo much to our zeal, as the examples of *Converſation*: How frequently does *David* repeat his ardent affections, and addreſs to the *Tabernacle*, and the *great Congregation*? And though the Country about *Sinai*, were a *howling deſart*; yet had it at one time in it, no leſs then *ſix hundred thouſand fighting men* together, whereof the moſt devout were the moſt publickly employed: Witneſs *Moſes*, *Aaron*, *Joſhua*, *Caleb*, *Phineas*, *&c.* which being but in the minority and pupillage of that *Church*, were all this while but preparing for *Gods* publick Worſhip, and the conſtitution of a People in the world the moſt buſie

Pſ. 25. 35. — 18. 40. — 9, 10 Deut. 32. 10.

Numb. 1. 46.

busie and employed.

To the Text in *Hosea* 2. 14. where *God* says he will *comfort his Church in the Wilderness*: I oppose his innumerable sweet compellations under the type of the *Daughter of Zion*, which was a great and most eminent part of that populous City, and that glorious accession of the Gentiles describ'd by *Isaiah*. The *Tabernacle* was indeed for a time in the *Wilderness*; but neither did *that*, nor the extraordinary presence of *God* in it, restrain a rebellious people from committing more crimes and insolences in it, in *forty* years, than in *four hundred* before, when they dwelt in the *Cities* of *Ægypt*: For (as the *Psalm*) *Lust came upon them* in the *Wilderness*, *and they tempted God in the Desart*. It is well known that the first occasion of the *Monastical* life, was because men could no longer live quietly in the more

Isaiah 60.

Ps. 106. 14

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frequented places, by reason of the heat of *Persecution*; and yet even in their remotest recesses, he that looks into St. *Hieroms* description of it, shall find that they were in such numbers, and so neer to one another, that they were almost perpetually in *Company*; nor does any, I think, consider the stories of *Onuphius*, *Anthony*, *Simon Stylites* and the rest of that Spirit, but as *hypocandriacks*, singular persons, and Authors of much superstition and unprofitable severity: The invasion of the *Gothes* on the *Roman Empire*, drove multitudes of those holy persons to these *Latebræ*, and the *present distress* (to use St. *Paul*'s expression) might sometimes be a sufficient argument to recommend, if not prefer, the *Cœlibate* before the *Conjugal* estate, and the barbarity of that age to the extraordinary *mode* of living, which from com-

Possim in Epist.

1 Cor. 7 26

compulsion and a certain cruel ne-ceſſity, became afterwards to be of choice and a voluntary obligation. But does he think to derive any force to his darling *Solitude*, from the ſervile and buſie occupations, which none ſave *Heathens* and *Mahumitans* teach, ſhall be among in-fernal torments? *Turks* and ſcoff-ing *Lucians* may poſſibly broach thoſe Fancies of the impertinent employments of *Alexander* and *Caſar* in the other World; but I preſume he takes them but for the dreams of that Philoſophical *drol*, and to have no ſolid foundation beſides their ſcoffing and Atheiſti-cal Wits. He is now pleaſed again, to imagine that there is nothing which does more prevail with men to affect *Grandure*, than what he thinks due only to *Phantoſms* and *Ghoſts*: Though *Fame* be indeed a *bubble* in the eſtimation of thoſe who are not much concerned for

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the future; I find yet how impossible it was for him to secure any praise even to Solitude it self, by the neglect of it; whilest he so carefully has consecrated to posterity the *Names* and *Elogies* of so many as seemingly despis'd it, on purpose to obtain it: But this stratagem is very thin and transparent: For such as he mentions not, I presume never were, and those he does record, have purchas'd more by that artifice, than if they had continu'd men of the busiest Employment; *Charles* the *fifth* and the rest he ennumerates, being more celebrated for their supposed voluntary *abdication* (whatever the true motive were) than for all the most glorious passages of their former Reigns: But however these great men are beholden to their *Patron*, I confess the *Pedants* (as he calls them) and the *Poets* are not lesse obliged

to

to him for the power he attributes them of being able to make *great* whomsoever they please: But those persons I should think, to have little merited of Posterity, whose memory has no other dependance then their ayrie *suffrages*; when it is from the sober *Pens*, and the veritable *Memories* of Grave and Faithful *Historians*, that the *Heroick* lives of deserving men receive life and immortality after death. Let the *Pedants* and the *Poets* then celebrate the soft and weakest circumstances of the reignes of those Princes he would justifie; the *Pens* of *great* and *Illustrious Authors* shall eternize those who persever'd in their grandure, and *Publick Charges* to the end: for such were *Xenophon*, *Polybius*, *Tacitus*, *Livy*, and even *Cæsar* himself, besides many others as well of ancient as modern times, from whose *writings* we have re-

ceived the nobleſt *Characters* of
their Virtues: And if it be retor-
ted, that whilſt they actually *writ*,
they were retired; I grant it;
but if men had not done things
worthy Writing, where had been
either the uſe, or fame of what
they ſo bravely acted; and tranſ-
mitted to Poſterity? In the mean
time I acknowledge, that the
greateſt *Empire* is to command *one*
ſelf, and that the *Courts* of *Princes*
have alwayes had this of ungrate-
full to generous Souls; that the
but too frequently ſubject gallant
men to *caparizon'd Aſſes*; gay
but vitious, or inſipid: *Princes*
are not alwayes happy in the
choice of *Favourites*: But as it is
not univerſally ſo, and that it is in
the breaſt of the ſame *Prince* to
turn them off, or lay by the
Counters, to advance *Good men*
and bring *Virtue* into reputation
theſe external ſubmiſſions may the
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better be ſupported: For *wiſe men* do not bend the knee to the *Beaſt* (we have the example of *Mordecai*). but to the *Shrine* it bears, as thoſe who adored *Iſis* upon the back of the *Animal* that carried it: And ſo the *Sun* may ſhine on a *Dung-hill* unpolluted, and *thus it ſhall be done to the man whom the King is pleas'd to honour*; which though it denotes obedience in the *obſerver*, does no real dignity to the *recipient*, nor can they themſelves but believe it with ſome uſeful reflection as oft as they ſee a reſpect paid them, which they muſt needs be conſcious to themſelves they do not deſerve. I cannot therefore accuſe the *deferent* of ſo much *adulation*, as praiſe him for his *obedience*, ſo long as he offers no *divine*, or *conſumptive Oblations* to the *Idol*, and offends not *God*: For there is certainly no man meerly by being a *Courtier*, oblieged to Heſt. 3. 2

imitate their vices, or subject themselves to the unworthy *complyances* he would insinuate; since in that case, a fair retreat is always in ones power; and if on that score, or the experience of his personal frailty, he be prompted to it, how infinitely more glorious will be the example of quitting those specious advantages, which can neither be conserved, or attain'd without succumbing under a temptation? And when he discourses of *society*, instancing in the trifling conversation of idle persons, and *Knights* of the *Carpet*, who consume their precious moments at the feet of some insipid *female*, or in pursuit of the pleasures of the *lower belly*; I heartily assent: There are a sort of *Bouffoons* and *Parasites*, which are the very *excrements* of *Conversation*, as well in *Country* as *Courts*; and to be therefore treated as such, wip'd off,

off, and cast from us; and there are worthier diversions for men of refin'd sense, when they feel themselves exhausted with *business*, and weary of *action*: Certainly, those who either know the value of themselves, or their imployments, may find *useful entertainments*, without retiring into *Wildernesses*, immuring themselves, *renouncing* the World, and deserting *publick affairs*; and when ever you see a *great person* abandon'd to these dirty and mean *familiarities*; he is an object of *pity*, and has but a *little Soul*; nothing being more true, *Noscitur ex socio, qui non cognoscitur ex se.* But *God* be thanked, the age is not yet so barren of *ingenuous spirits*, but that men may find Virtue with facetiousnesse, and worthy conversations without morosity to entertain the time with: He has else been strangely unhappy in his acquisiti-

ons, who is to seek for good company to passe an hour with, if ever he sought one of the sweetest condiments of life: and doubtlesse, did *great persons* but once taste the *difference* which is between the *refined conversation* of some *Virtuous men*, who can be infinitely *witty*, and yet *inoffensive*; they would send some of their *damn'd* familiars with a *Dog-whip* out of their *Companies*; because *a man of honour* (to use *Jobs* expression) Job.30.1. *would disdain to set them with the dogs of his flock*: For after their prostituted and slavish sense and contrivances are spent upon the praise or acquisition of some *fair sinner*, or the derision of what is more excellent then themselves, to supply their want of furniture, fill their emptinesse, and keep up a worthy and truly recreative and profitable *conversation*, they degenerate into *flatnes* and *shame*, and

are

are *objects* rather of *pity* then *envy*. Men of *buſineſſe* do not ſell their moments to theſe *triflers*; Converſation ſhould whet and adorn our good parts, and the moſt excellent endowments both of nature, induſtry and grace would grow dull and effete without culture and exerciſe: let men *chuſe* their company as they ought, and let them keep as much as they pleaſe; it is but to ſit on a bright place, and the *Camelion* it ſelf is all ſhining: Men will contract both *Colour* and *perfume* from the *qualities* of their *aſſociates*: This made *Moſes*'s face to *gliſter*, and the *Converſation of good men as well as bad, is alike contagious.*

But 'tis objected that *familiarity creates contempt.* I reply, it was never ſeen amongſt thoſe who know truely what it ſignified: 'tis one thing to be *civil*, and *affable*, *uſeful* and *acceſsible*, without being

impudent, ruſtick or *cheap* in our addreſſes: They skill little of the pleaſure and delices of a worthy *friendſhip*, who know not how to enjoy, or preſerve it without *ſatiety*; that's left to the meaner ſort, and was indeed not to have been inſtanc'd in ſo generous a *diſcourſe*. There is no better means to preſerve our eſteem with others, then by ſetting a value on our ſelves.

To what's alledg'd of the *variety* private perſons enjoy in their own *cogitations*, and the *reading* of other mens *books*, ſo much ſuperior to *Converſation*, and the *reading* of *men*; One of the greateſt *Book-writers* in the world will tell you, that ſhould a man aſcend as high as *Heaven* it ſelf, not by *contemplation* only but *ocular intuition*, and ſurvey all the beauty and goodly motions of the *Stars*; it would be little delight or ſatisfaction to him, unleſſe he had ſome body

Cic. de Amicit.

to

to communicate his ſpeculations to; *Sic natura Solitarium nihil amat*; whence he nobly infers, how highly neceſſary *Converſation* is to *friendſhip*; & that he muſt certainly be of no good nature, who does not preferre it before all other enjoyments of life whatſoever: We know who it is has pronounc'd the *Væ ſoli*, and how neceſſary *God* found the *Conjugations* of Mankind, whithout which nor had the *Earth* been inhabited with *Men*, nor *Heaven* fill'd with *Saints*: *Solomon* ſays, *Two are better then One*, and *a threefold cord is not eaſily broken*; and *Plutarch* tells us that of old they were wont to call men *Phota*, which imports *light*; not only for the vehement deſire which there is in him *to know* and *be known*; but (as I would add) for it's *univerſal communication*; there being few of whom it may be affirm'd, as 'twas of *Scipio*, that he

Eccleſ. 4. 10.

Eccleſ. 4. 9. 12.

was

was *never leſſe idle, than when alone*, and which as the *Orator* has it, do in *Otio de negotiis cogitare & in ſolitudine ſecum loqui*; But thus did thoſe great perſons neither affect nor uſe it, other then as the greater *Veſſels* and beaten ſhips after a ſtorme, who go aſide to *trim* and *repair*, and paſs out again: So he, *tanquam in portum*, and therefore by that *Maſter* of *Eloquence*, infinitely preferr'd to thoſe who quite retir'd out of *buſineſs* for eaſe and ſelf indulgence only: *Seneca* in his Book *De Otio Sapientis* totally condemns this *cogitative virtue*, as a life without action, an imperfect and languiſhing good; and in the ſame *Chapter*: Why does a *Wiſeman* retire himſelf but as a *Bow* is unbent *ut ceſſando majora*? inſtancing the receſs of *Zeno* and *Chryſippus*, whoſe very *repoſe* was it ſeems more *buſie* than other mens

actions:

ations: But let us hear him speak; Tran. what, says he! *Solitude* makes *us love our selves, Conversation others; the one to comfort, the other to heal; the one allays, the other whets and adds new vigour: Nothing pleases alwaies*; and therefore God who has built us for labour, provides us also refreshments: *Socrates* himself was not ashamed to play the *Child* with *Children*; severe *Cato* took sometimes a chirping Cup; and *Asinius Pollio* diverted himself after *pleading*; and the wisest *Legislators* ordain'd Holy-dayes, and some grave men took their pastime at *Dinner*, or walking in their *Gardens*, and among their facetious friends, when the *greatest Persons* laid off their *State*, constraint and other circumstances which their *Characters* oblig'd them to personate; but they did never grow angry with *business*, and *depose* themselves, for *Multum*

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intereſt, remittas aliquid an ſolvas, there's a wide difference 'twixt relaxation and abſolute relinquiſhing; and to imagine that great perſons have little *repoſe*, when 'twixt every ſtroke of the *Anvil* the very *Smith* has leiſure to breathe, is an egregious miſtake: The *Compaſs* which moves in the largeſt *Circle*, has a *limb* of it *fix'd* to the *Center*; and do we think that *Honour*, *Victory*, and *Riches* (which render all things ſupportable, beſides the benefits which it is in the power of *great Ones*, to place on worthy perſons) are not *pleaſures* equal to all other refreſhments of the ſpirits? For my part, I believe the capacity of being able to do good to deſerving men, ſo exceſſive a delight, that as 'tis neereſt the life of *God* himſelf, ſo no earthly felicity approaches it; wherefore wiſely (ſays *Plutarch*) did the Ancients impoſe thoſe names

names upon the *Graces*, to ſhew that the joy of him that does a kindneſs, exceeds that of the *Beneficiary*; many (ſays he) *bluſhing* when they *receive* favours, but never when they beſtow them.

As for *Books*, I acknowledge with the Philoſopher, *Otium ſine literis*, to be the greateſt infelicity in the world; but on the other ſide, not to *read men*, and converſe with *living Libraries*, is to deprive our ſelves of the moſt uſeful and profitable of *Studies*: This is that deplorable defect which univerſally renders our *bookiſh* men ſo *pedantically moroſe* and impoliſh'd, and in a word, ſo very *ridiculous*: For, believe it Sir, the *Wiſeſt men* are not made in *Chambers* and *Cloſets* crowded with *ſhelves*; but by *habitudes* and active *Converſations*: There is nothing more *ſtupid* than ſome of theſe μισοπάταλοι, *letter-ſtruck* men: Sen.

men; for Γράμματα μαθεῖν δεῖ καὶ μαθὸ νυτα νῦν ἔχειν; *Learning should not do men ill Offices*: Action is the proper fruit of *Science*, and therefore they should quit the education of the *Colledge*, when fit to appear in business, and take *Seneca*'s advice, *Tamdiu istis immorandum, quamdiu nihil agere animus majus potest; rudimenta sunt nostra, non opera*: and I am able to *prove* that Persons of the most publick note for great Affairs, have stored the world with the most of what it *knows*, even out of *Books* themselves: for such were *Cæsar*, *Cicero*, *Seneca*, both the *Plinys*, *Aristotle*, *Æsculus*, *Sophocles*, *Plato*, *Xenophon*, *Polybius*, not to omit these *later* ages, and reaching even to our own doors, in our *Sidny*, *Verulam*, *Raleigh*, the Count of *Mirandula*, *Scaliger* the Father, *Tycho Brache*, *Thuanus*, *Grotius*, *&c.* profound men of letters, and so *active* in their lives, as we shall

ſhall find them to have managed the greateſt of *Publick* Charges, not only of their native Countries, but ſome of them of the World it ſelf: *Ælian* has employed two entire Chapters expreſly to vindicate Philoſophers from the prejudices and aſperſions of thoſe (who like our *Antagoniſt*) deem'd the ſtudy of it inconſiſtent with their adminiſtration of *Publick Affairs*: There he ſhews us that *Zeleucus* both conſtituted and reformed the *Locrian* Republick; *Charondas* that of *Catana*, and after his Exile that of *Rhegium*: The *Tarentine* was exceedingly improv'd by *Archytas*: *Solon* governed the *Athenians*; *Bias* and *Thales* much benefited *Ionia*, *Chilon* the *Lacedemonians*, and *Pittacus* that of *Mitylena*: The *Rhodians Cleobolus*: and *Anaximander* planted a Colony at *Apollonia* from *Miletus*: *Xenophon* was re-

Var. hiſt. l. 3. c. 17.

renowned for his military exploits, and approv'd himself the greatest Captain amongst all the *Greeks* in the expedition of *Cyrus*, who with many others perish'd: for when they were in a strait for want of one to make good their retreat, he alone undertook and effected it. *Plato* the Son of *Ariſto* brought back *Dio* into *Sicily*, inſtructing him how he ſhould ſubvert the Tyranny of *Dionyſius*: Only *Socrates* indeed deſerted the care of the *Athenian* Democraty, for that it more reſembled a Tyranny; and therefore refuſed to give his ſuffrage for the condemning thoſe ten gallant Commanders, nor would he by any means countenance the thirty Tyrants in any of their flagitious actions: But when his dear Country lay at ſtake, then he cheerfully took up Arms, and fought bravely againſt *Delium*, *Amphipolis* and *Potidea*:

Ari-

Ariſtotle when his Country was not only reduc'd to a very low ebb, but almoſt utterly ruin'd, reſtored her again: *Demetrius Phalerius* govern'd *Athens* with extraordinary renown till their wonted malice expell'd him; and yet after that, he enacted many wholeſome Laws, whilſt he ſojourn'd with King *Ptolomy* in *Ægypt*: Who will deny *Pericles* ſon of *Xanthippus* to have been a moſt profound *Philoſopher*? or *Epaminondas*, *Phocion*, *Ariſtides* and *Ephialtes* the ſons of *Polymnes*, *Phocus*, *Lyſander* and *Sophonidas*, and ſome time after *Carneades* and *Critolaus*? who were employ'd Embaſſadours to *Rome*, and obtained a Peace, prevailing ſo far by their Eloquence and diſcreet behaviour, as that they us'd to ſay, The *Athenians* had ſent Embaſſadours not to *perſwade* them to what they pleaſed but to *compel* them: Nor can we

omit *Perseus* his knowledge in Politicks, who instructed *Antigonus*; nor that of the great *Aristotle*, who instituted the young, but afterward great *Alexander* in the study of Letters; *Lysis* the Disciple of *Pythagoras* instructed *Epaminodas*: I shall not need to importune you with more recitals (though he resumes the same instances in the 14. Chapter of his 7*th* Book) to celebrate the renown of Learned Men for their knowledge and success in *armes*, as well as in civil government, where he tells us of *Plato*'s exploit at *Tanagra*, and many other great *Scholars*; but shew you rather how he concludes; He (says *Ælian*, for it seems there were some admirers of solitude too before our days) that shall affirm *Philosophers* to be ἀπράκτους *unfit for publick employment* and *businesse*, talks *childishly*, and like an ignorant: and

and *Seneca* gives ſo harſh a term to those who pretended that *publick* affairs did hinder the progreſſe of *Letters*, and the enjoyment of our ſelves, that the language would be hardly ſufferable from any ſave a *Stoick*; *Mentiuntur*, ſays he *Wiſe men do not ſubject themſelves to the employments they undertake, but accommodate and lend themſelves to them only*: So as our *Antagoniſt* could not have choſen a *Topick* leſſe to the advantage of *Solitude*, or the humor of his happy *Celador*, whilſt being confin'd to *ſpeculation* and *Books* alone, he deprives himſelf of that pleaſing variety which he contends for. Theſe great men were men of *Action*, and men of *Knowledge* too, and ſo may perſons of the *buſieſt employments*, were they as careful to improve their time and opportunities, as thoſe glorious *Heroes* were: Which puts Ep. 62.

me in mind of what I have heard solemnly reported; that 'tis an ordinary thing at *Amsterdam* to find the same *Merchant* who in the morning was the busiest man in the World at *Exchange-time*, to be reading *Plato* or *Xenophon* in *Greek*, or some other of the learnedst Authors and Poets, *at home* in the afternoon. And there is no man (says my Lord *Bacon*) can be so straitned, and oppress'd with *business*, and an *active* course of life, but he may reserve many vacant times of *leasure* (if he be diligent to observe it, and how much he gives to *play*, insignificant *discourses* and other *impertinences*) whilst he expects the returns, and tides of *affairs*; and his own *Example* has sufficiently illustrated what he writes, whose *Studies* and productions have been so obliging to the Learned World, as have deservedly immortaliz'd his name to Posterity. But

But he proceeds, and indeed ingenuously acknowledges that *men of Letters* are in *constraint*, when they speak before *great persons* and in *Company*: And can you praise *solitude* for this virtue? Oh prodigious effect of *Learning*, That those who have studied all their lives time to *speak*, should then be mute, when they have most occasion to speak! *Loquere ut te videam* said the *Philosopher*; but he would have men dumb and invisible too: The truth is, 'tis the only reproach of men of *Letters*, that for want of liberal conversation some of them appear in the world like so many *fantosmes* in black, and by declining a seasonable exerting of themselves, and their handsome talents, which *Use* and *Conversation* would cultivate and infinitely adorn; they leave occasion for so many insipid and empty fopps to usurp their rights,

and dash them out of Countenance.

Francis the *first*, that great and incomparable Prince, (as *Sleidan* calls him) was never brought up to *Letters*, yet by the reading of good *Translations*, the delight he took to hear learned *Discourses*, and his inviting of *Scholars* to converse freely with him upon all subjects and occasions; he became not only very *Eloquent*, but singularly *knowing*: For this doubtless it was, that *Plutarch* compos'd that expres Treatise amongst his Morals, *Philosophandum esse cum Principibus*, where he produces us several rich *Examples* of these profitable effects: And indeed (says one) a *Philosopher* ought not to be blam'd for being a *Courtier*, and that we now and then find them in the company of *great* and *opulent* Persons; nor imports it that you seldom see their *visits* re-

Hist.

return'd; ſince 'tis a mark *he* knows what he wants of accompliſhments, and of their *ignorance*, who are ſo indifferent for the advantages they may derive from their Converſations. But I might proceed and ſhew you, not only what makes our learned *book-worms* come forth of their Cells with ſo ill a grace into *Company*, but preſent you likewiſe with ſome of the moſt ſpecious *Fruits* of their ſo celebrated *Receſſes*; were it not better to receive what I would ſay from the lively *Character* which *Seneca* has long ſince given us of them: In earneſt, marvellous is the pains which ſome of them take after an empty *criticiſme*, to have all the points of *Martial* and *Juvenal ad unguem*, the ſcraps of the ancient *Poets* to produce upon occaſion: ſome are for *Roots*, *Genealogies*, and *Blazons*; can tell you who married who, what his

great *Grandfather* was, and the *Portion* that came by his *Aunt*: This was of old (says *Seneca*) the Epidemical diſeaſe, for men to crack their brains to diſcover how many Oars *Ulyſſes* Gally carried; whether it were firſt written *Ilias* or *Odyſſea*; and a profound Student amongſt the learned *Romans* would recount to you who was the firſt *Victor* at Sea; when *Elephants* came into uſe at Triumphs; and wonderful is the concern about *Caudex*, for the derivation of *Codices*, *Caudicarius*, *&c.* *Gellius* or *Agellius*, *Vergilius* or *Virgilius*, with the like trifles that make men *idly buſie* indeed, not better: yet are theſe amongſt the conſiderable effects and rare productions of *Receſs*, *Solitude*, and *Books*, and ſome have grown old in the learning, and been greatly admired for it: But what ſays our Philoſopher to it? *Cujus iſti errores minuent?*

De brevitate Vitæ.

Cujus

Cujus cupiditates prement, quem fortiorem, quem juſtiorem, quem liberaliorem facient? Who's the *better*, leſs *Covetous*, more *Valient*, *Juſt*, *or Liberal* for them? I tell you *Fabianus* preferr'd *Ignorance* before this unprofitable *Science*; and certainly therefore uſeful and Publick *Employment* is infinitely ſuperior to it: It needs we will be *Learned* out of *Books* only, let it be in ſomething more uſeful; *Qui fructuoſa, non qui multa ſcit, ſapit*; for 'tis no *Paradox* to affirm, a man may be *learned* and know but *little*, and that the greateſt *Clerks* are not alwayes the wiſeſt men. The Greek *Orator* gives us this deſcription of *uſefully* knowing men: Reckon not thoſe (ſays he) for Philoſophers, whom you find to be acute *Diſputants*, and that can conteſt about every *minute* ſcruple; but thoſe who diſcourſe pertinently of the moſt important *Affairs*: who

Iſocrat.

who do not entertain men about a *felicity*, to which they can never *arrive*; but such as speak modestly of *themselves*, and neither want *Courage* nor *address* on all *emergencies*; that are not in the least discomposed with the common *accidents* of life, but that stand *unshaken* amidst all *vicissitudes*, and can with Moderation support both Good and Adverse Fortune; In sum, those who are fit for *action*, not discouraged, or meditating *retreats* upon every cross adventure: to this purpose the *Orator*: But neither would I by this be thought to discountenance even this kind of *Erudition*, which more then any other is the effect of *Solitude*, and very great leisure, not to call it *Pedantry*; much less *Bookish* and *Studious persons*, who would prove the most dear to *Princes* and *Great men* of all other Conversations, had they such generous encouragements, as might

might ſometimes invite them to leave their beloved *Receſſes*, as did thoſe great Philoſophers whom we have brought on the Stage: But we beſtow more now a dayes in painting a *Scene*, and the expence of a ridiculous *farce*, than in rewarding of the *Poet*, or a good *Hiſtorian*, whoſe *Laurels* no longer thrive and are verdant, then they are irriguous and under ſhowrs of *Gold*, and the conſtellations of *Crowns*, for which they give immortality even to *Crowns* themſelves: For what would there remain of ſo many *Pyramids* and *Obeliſcks* of Marble, ſo many Amphitheaters, *Circks*, *Coloſſes*, and enormous *Pomps*, if Books and Book-men *ære perenniores*, did not preſerve them to poſterity? If under Heaven then there be any thing *Great*, and that approaches *Eternity*, it is from their hands who have manag'd the Pen: 'Tis from their la-

labors (Ye *Great Ones*) that you seek to live, and are not forgotten as the dust you lie mingled with: Never had we heard of *Achilles* but for poor *Homer*; never of the *Exploits* of *thousands* more, but from the *Books* and *Writings* of *Learned* men, who have it in their *power*, to give more *lustre* to their *Heros*, than their *Crowns*, and *Purple*; and can with one *dash* of their *pen*, kill more *dead*, then a *stab* with a *Stiletto*.

There is no man alive that more affects a *Country life* then my self, no man it may be, who has more experienc'd the delices of it: But even those without *action* were intollerable: You will say it is not *publick*: If it contribute and tend to it, what wants it but the name and the sound? For he does not mean by business to reside only in *Cities* or *Courts*; since without that of the *Country*, there would neither be *Court* nor *City*:

But

But if he would have this life ſpent only in *Theory* and *Fancy*, *Extaſie* and *Abſtractions*, 'twere fitter for *Bedlam*, and a potion of *Helebor*, then for ſober men, whoſe lives and healths, wits and underſtanding were given them for *action*, and not to ſit with their arms a croſſe, and converſe with ſhadows; whilſt the fates of *Pythagoras*, *Archimedes* and *Pliny*, whoſe curioſity coſt them their lives, may well be ranked amongſt thoſe whom he is pleas'd to name the *nobly ſenſeleſſe*, as far indeed tranſported beyond *themſelves*, as they had tranſported themſelves beyond the world: But,

It is after he has celebrated the *Pedant* for being inchanted at the ſtory of *Pompey*, that he again introduces the *Country Gentleman*, whoſe eaſie and inſignificant life is preferr'd before that of the happieſt *favourite*; and can be as well

pleas'd

pleas'd with a few bawling *Currs*, or what he calls an *happy chase*, as with the acquisition of the most useful *Office* in the *State*. But does he call this *solitude* and *recesse*?

Ep. 55. 'Tis exceeding pretty what *Seneca* observes of *Servillus Vatia*, who, it seems, had long *retired* himself to the most pleasant part of the *Baiæ*: There it was (says he) that this *Gentleman* pass'd his time, and had never been *known* but from his famous *solitude*: No man eat, nor drank better: He had *rare Fish-ponds* and *Parks* (I suppose he kept good *Hawks*, and excellent *Dogs*) in sum, he was thought the only *happy man*; for arrive what would, as to change in the *Commonwealth*, *Vatia* still enjoy'd himself; and *ô Vatia* (they us'd to say) *tu solus scis vivere*: For my part (adds my *Author*) I never pass'd by his *house*, but I cry'd *Vatia hîc situs est*; Here lies *Vatia*; esteem-

esteeming him as *dead* and *buried*, whom others thought the *only* man alive: But he proceeds; There are a number (says he) who seem to have *abandon'd* the *World*, that are as full of *business* in their *Villas*, and Rural retirements, as other men who live in *Towns* and *Cities*; and trouble themselves extreamly in their very *solitude*: Though there be no body with them, yet are they never in Repose: Of these we must not say their *life* is *idle*, but an *idle* Occupation: Do you fancy him retir'd that goes a *madding* after *Medals* and Curiosities, and spends his time in raking a Tinkers Shop for a *rusty* piece of Copper? or that is dieting and breathing his Jockies for the next *Running-match*? or that consumes his time trifling amongst *Barbers*, razing and sprucing himself, Powdering, Combing, and summoning a Council upon

De brevitate vitæ, c. 11, 12.

upon every *Hair*? raging like an *Hector* at a ſlip of the Sciſſars, or a lock out of *curl*? and of which ſort of wretches there are ſome who had rather ſee the Common-wealth out of order, than one of their *hairs*: Call you theſe *Retir'd* and at *Reſt*, who are ſo eternally *inter pectinem ſpeculumque occupati*? or thoſe who are alwayes humming or whiſtling of a Tune as they go about? Theſe Perſons (ſays *Seneca*) are not in *Repoſe*, but *impertinently active*: If at any time they make a *Feaſt*, there's nothing more pretty than to obſerve but the grave conſultations about plaiting of the Nappery, ordering the Plate and Glaſſes, and ſetting out the Services: O how ſollicitous ſhall you have them, that the *Courſes* come up in time, that the Fowl be skilfully *carv'd*, and the *Sauces* exquiſitely made! and all this forſooth, that men may

may say; *Such a one knows how to treat*, lives handsomely and at his *Ease*, *&c.* when, God knows, all this while they are of all *other* in the most miserable anxiety: There were of these soft and retired *Gentlemen*, that had their *Officers* to mind them when 'twas time to go to *Supper*, and abandoned themselves so prodigiously to their *ease*, that they hardly knew when they were *hungry*: I read of one of them, who when he was lifted out of his *Bath* and put in his *Cushion*, asked his attendants, whether he *sate* or *stood*, and was so buried in *sloth*, that he could not tell it without *Witnesses*: Such another we have in *Stobæus* that was wont to demand of his men, if he had *wash'd*, and whether he had *din'd* or no? 'Twere endless to proceed with the like instances of *retired* Persons, and who seem to be so full of *self-enjoyment*, and

yet whose very pleasures are of the lowest and the sordid'st actions of our life: What shall we then say of our lazy *Gamesters*, who sit long at the *Cards*, the *Wine* and the *smoke*, without a *grain* of *Sense* from *dinner* to *midnight*: because they are all of them slothful diversions, inactive, and oppos'd to *Publick Employment*; since those who are qualified with *Business*, and have any thing to do in the world, cannot part with such portions of their *time* to so little purpose: By all which we see, that *Ease* and *Solitude* presents us with some pleasures that are not altogether so fit for our recreation, and as little suitable to our reason and *stoical* indifferency; nor seldom less dangerous and ridiculous in their objects than the most *Publick Employment*: For I find that one of the chief

chief Prerogatives of our *happy-man* (and whom by a contradiction to his Argument, he thinks ill defin'd by being tearm'd a *little World*) is by the advantage of his recess to mould *Idëas* of a thousand *Species*, never yet in being; and to use his own *expression*, produce more Monsters than *Affrica* it self, more Novelties than *America*; to fancy *Building, Navies, Courts, Cities*, and *Castles in the Air*.

On the other side, do we think that men of *Business* never vacate to admire the *Works* of *Nature*, because they possess so many *Works* of *Art*? I have sufficiently shew'd how competent *Philosophy* is with *Publick Employment*; and instanc'd in as *great* Persons as ever the World produc'd; and yet I said nothing of *Moses*, learn'd in all that *Ægypt* knew; nor of *Solomon*, Acts 7. 22.

to whom *God gave Wisdom and Understanding exceeding much*; 2 Reg. 4. 29. 33. that spake of *Trees* and *Plants*; of *Beasts*, *Fowls*, *Fishes* and *Reptiles*; those fruitful subjects of *natural experience*: And as to that of *Astrology*, and those other parts of *Mathematicks* which he mentions, we have deriv'd to us more *Science* from Princes, *Chaldean*, *Arabian*, and *Ægyptians*, than from all the *World* besides. The great *Cæsar* was so skilful, that with admirable success he reformed the *Year*, when to perfect that sublime knowledge, he was wont (even when his *Army* lay in the *Field*) to spend so much of his time in studious pernoctations.

Lucan. ----*media inter prælia semper*
Stellarum, Cælique plagis, superisque vacarit.

Alphonsus the tenth King of *Spain* was

was *Author* of those *Tables* which adorn his memory to this day: And *Charles* the Second, Emperor of *Germany*, was both a profound *Astronomer* and great *Mathematician*; Arts which have been so conspicuous and lucky in *Princes*, and men of the most *Publick Employment*; as if those high and lofty Studies did indeed only appertain to the *highest*, and most *sublime* of men.

But if the unmeasurable pursuit of *Riches* have plung'd so many *great Ones* into *Vices*, and frequently become their ruine; we may find more *private* Persons, who neither *Built*, *Feasted*, nor *Gam'd*, as greedy and oppressive; defrauding even their own bellies, and living in *steeples*, squalid Cottages and sordid Corners to gratifie an unsatiable *avarice*; and that have no other testimony to prove they have liv'd long, besides their

Eaſe, their *avarice*, and the *number* of their *Years*: None to appearance more *Wiſe* and *Religious* than theſe *Wretches*, whoſe *Apology* is commonly their declining of *power*, and *contempt* of worldly *vanities*: The ſole difference which ſeems to be be between them, is, that the great *Rich-man* diſpoſes of his *Eſtate* in *building* ſome auguſt *Fabrick* or *Publick Work*, which cultivates *Art*, and employes a world of poor men that earn their *bread*; and that the other unprofitably *hoards* it up: Beſides, that *Covetouſneſs* ſeldom goes unaccompanied with other ſecret and *exterminating* Vices. But the *wiſeſt* of men has ſaid ſo much, and ſo well concerning this *Evil under the Sun*, that I ſhall only need addreſs you to his *Book of Vanities*: As for the *Recreative* part of *Solitude*, which he again reſolves here into *Hunting*, *Hawking*, *Angling*, and the

Eccleſ.

the like: Would any man think it in earneſt when he undertakes to oppoſe them to an *uſeful* and *active* life? But even as to theſe alſo, who is it more enjoy them than thoſe that can beſt *ſupport* them? whereas they are pleaſures which for the moſt part *undo* private Perſons, and draw expences along with them, to the ruine of ſome no inconſiderable Families.

For the reſt which he mentions as *ſinful* and of ſo ill report, I cannot ſuppoſe that all *Great men* affect them, becauſe I know of many who *deteſt* them, nor that all *private Perſons* uſe them not, becauſe I know of *too many* which do.

The greateſt Perſons of *Employment* are frequently the *ſimpleſt* and *plaineſt* in their *Apparel*, and enjoy that prerogative above the *meaner* ſort, that they make their *Eaſe* indeed their *Mode*, and can

adopt it into *Fashion* without any note of *singularity*: Herein therefore they are worthy of *imitation*; for I suppose he will not rank the *Gallants* of the *Anti-chambers* and *Hectors* of the *Town* amongst the *Garbati* and Men of *Fashion* in the sense of his *Essay*: For my part, I take no more notice of these *gay things*, than of so many *feathers* and painted *Kixes* that the giddy air tosses about; and therefore cannot so much as consider them in a *Paragraph*. The same may I affirm of *Food*, as of *Cloaths*: For though *great men* keep nobler *Tables* (or at least should do) yet no man constrains them to *intemperance*; and if they be persons of real *employment* indeed, they will procure as good an *appetite* to their *meat*, as those who *Thrash*, and do the most laborious exercise: And the affairs of many are so *methodical* and *regular*, that there is nothing more

more admirale then their excellent *Oeconomy*; besides the honour of their *hospitality*, which I take to be an *Evangelical* and shining Virtue; not to prætermit the benefit which even a whole *Country* receives by *liberal* Tables; for so the *Grazier* and the *Farmer* are made able to pay their *Rents*, assist the *Publick* and support their *Families*.

Rom. 12. 13. 1 Tim. 3. 2. Tit. 1. 8 1 Pet. 4. 9.

So that when he has done all, and run through all the *topicks* of his promising *Frontispiece*; turn'd it to all *sides* and *lights*, he is at last, I find, oblig'd to acknowledge, that *Publick Employment* and an *active life* is at least *necessary*, nay, *preferrable* even in his own estimation of it. For, if (as he says) it be the object of our *duty*, it is undoubtedly to be preferr'd before our *choice*; since the depravedness of our *Nature*, renders *that* (for the most part) amiss. We seldom elect the best. He

He would have men in *Employment*, only he would have them drawn to it (like *Bears* to the ſtake) or never to ſerve their *Country*, till it were *ſinking*; as if a *Statesman* or a *Pilot* could be made on an *inſtant*, and emerge a *Politician*, a *Secretary* of *State* or a *Souldier* like *Cincinnatus* from the *Plough*: But no man certainly is made an *artificer* ſo ſoon: *Nemo repentè* ſays the *Proverb*; and I ſuppoſe there is required as much *dexterity*, at leaſt, to the making of a *States-man*, as to the making of a *Shooe*, and yet no man ſets up that *myſtery* without an *Apprentiſhip*: The truth is, and I confeſs, this *petulant* and haſty pretending of men to *places* of *Charge* in the *Commonwealth*, without a natural aptitude, a prævious and ſolid *diſpoſition* to buſineſs is the *bane* of *States*; Men ſhould not *immoderately* preſs into *employment*;

ment; 'tis a *ſacred* thing, and concerns the *well-being* of ſo great a body, as nothing can be more *prejudicial* to it than the ignorant experiments of State *Empericks*, and raw *Counſellors*; though I do not deny that ſome *young perſons* are of early hopes, and have in all *Ages* been admitted to no mean degrees of acceſs; *Auguſtus*, *Tyberius* and *Nero* enter'd very young into *affairs*, and *Pompey* we know *Triumph'd* betimes: Let men be early *Great* on *Gods* name, if men be early *fit* for it; they ſhall have my vote, and 'twas wittily ſaid of one of the *Scipios* (who was another young *Gentleman* of early maturity) *ſe ſat annorum habiturum, ſi P. Ro. voluerit*, that he ſhould ſoon be *old enough*, if the *people* pleas'd: and accordingly the *people* thought fit to ſend him *General* into *Spain*, which he reduc'd into a *Roman Province* by his valour and diſcretion

tion, when so many older men refus'd the *charge* for the difficulty of the *enterprise*, and the *miscarriage* of their predecessors: *Great men* therefore should not like overgrown *Trees*, too much shade the *subnascent* plants, and young Imps, who would grow modestly under their *influence*; but receive, protect and encourage them by inductive *opportunities* & favourable entrances to inform and produce their good parts, preserving the more *arduous* difficulties to the *Aged* and more *Experienc'd*. This noble and worthy *Comity* of *Great men* in place, *Plutarch* has much commended in that excellent discourse of his, *An seni gerenda sit Repub.* But as I said, it became not every one to *aspire*; so I cannot but pronounce it *glorious* to those, who are accomplish'd for it, and can be *useful* to their *generation* in the most important affairs; and aleviation

of

of the common burthen: But if all *Wise persons* who have qualified *Genius's*, cannot attain to be (as it were) *Intelligences* in these sublimer *Orbs* of publick administration; let them gratifie themselves yet with *this*, that (as the *Philosopher* says) *every virtuous man is a Magistrate*; and that *Seneca*, *Zeno*, *Chrysippus* and infinite others, have done as much for the *publick* by their *Writings* and *Conversation* only, as the greatest *Politicians* of their times; and withall consider, how difficult a *Province* he assumes, who does at all engage himself in *publick business*; since if he govern *ill*, he shall displease *God*, if *well*, the *people*: At least call to mind that prudent answer of *Antisthenes*, who being demanded *quomodo ad Rempub. accedendum?* how he should address himself to *Publick Affairs*; replyed, as to the *Fire*, neither too neer for fear of

scorching,

ſcorching, nor yet too *far* off, leſt he be *ſtarv'd* with *cold*: And I confeſs the *ſuffrage* is ſo *Axiomatical* with me, that I know no *mediocrity* I would ſooner recommend to a perſon whom I lov'd; whileſt as to an abſolute and final *retreat*, though it appear indeed *great* in *ſtory*, provided the *reſignation* be not of compulſion, I ſhould in few caſes approve the action; 'tis (as *Seneca* has it) *Ex vivorum numero exire antequam morieris*, to die even before death, and as afterward he adds, *ultimum malorum*: *Counſel* is with the *gray-head*; & for men whom Experience in *publick* Affairs has *ripn'd* and *conſummated*, to withdraw aſide, præſages ill: With reverence be it ſpoken; *No man putting his hand to that Plow, and looking back is fit for* ſo high a Service.

Job. 12. 12.

Luk. 9. 62.

I know whoſe *advice* it is; That ſince *Governors* of *States*, and men

men of *Action*, *Favourites*, and *Prime Ministers* cannot alwayes secure themselves of *Envy* and *Competition*, they should so order *Circumstances*, as sometimes to hold the *People* in a kind of *appetite* for them; by letting them a little *feel* the want of their *influence* and addresses, to solve and dispatch the weighty and knotty affairs of *State*. For thus did the *African Scipio* retire into the Country to alay his emulous *delators*; and some others have more voluntarily *receded*; but frequently without success: For as *Envy never makes Holy-day*; so, nor does *distance* of place protect men from her malignity; and therefore *Seneca* does some where describe with what *flying colours* Men of *business* (even in the greatest infelicities of times, and when it may be there is a kind of necessity of more caution) should manage their

Plutarch prae. de Rep. gend.

De Trang. c. 3.

retreat

retreat from *action*. But in the mean time let those who desire to take their turns, attend, in the name of God, till it fairly invites them; I am not for this præposterous *rotation* suggested in our *Essay*; 'twas born to *Oceana*, and I hope shall never manage *scepter*, save in her *Romantick Commonwealth*; since, should great men foresee their *Employments* were sure to *determine* in so short a space; the temptation to *rapine*, and *injustice* (which he there instances in) would prove infinitely more prejudicial: Frequent *changes* of *Officers*, are but like so many thirsty *spunges*, which affect only to be *fill'd*, and invite to be *squeez'd*; and therefore 'twas wittily insinuated by the *Apologue*, That the *Fox* would not suffer the *Hedge-hog* to chase away the *Flies*, and *Ticks* that sucked him, lest when those were *replete*, more *hungry ones* should

should succeed in their places. But the rest is clos'd with a florid *Apology* for *Base* (not to give it a less tender *adjunct*) in the specious pretences of *Contemplation* and *Philosophy*, oppos'd to those little indifferent *circumstances*, which the *vainer* people, who yet converse with the world without any considerable design, are obnoxious to; whilst there's no notice taken of the *vanity* of some mens *Contemplations*, the dangers and temptation of *Solitude*, which has no other occupation superior to that of *Animals*, but that it *thinks* more, and *acts* less, and cannot in his estimat be *wise* or *happy* without being *morose* and *uncivil*: Doubtless *action* is the *enamel* of *virtue*, and if any instance produc'd in that large *Paragraph* merit the consideration, it is when it exerts it self in something profitable to others, since those who

have deriv'd *knowledge* the most nicely, according to the *Philosophy* he so amply *pleads* for, to *degrade* man of his most *political* capacity,

1 Eth. c. 2. (ranking him beneath *Bees*, *Ants*, and *Pigeons*, who affect not company more *passionately* than *man*;) allow him *Society* as one of the main *ingredients* of his *definition*: and 'tis plain *immanity* says *Cicero* to flie the *congress* and the *conversation* of others, when even *Timon* was not able to endure himself *alone*; no, though man had all that Nature could affoord him to render him happy, *Society* only deny'd him; *quis tam esset ferreus?* who could have the heart to support it? *Solitude* alone would imbitter the *fruits* of all his *satisfactions*: And verily *Solitude* is repugnant to *Nature*; and whilst we abandon the *Society* of others, we many times converse with the *worst* of men, *our selves*. But neither is the life

life and employment of our *Sociable* Creature taken up (as has sufficiently been shew'd) in those empty *impertinencies* he reckons; nor as a *Christian* in *Idëas* only, but in *useful* practice; and *Wisdom* is the result of *experience*; *experience* of repeated *acts*.

Let us therefore rather *celebrate* Publick *Employment* and an *Active Life*, which renders us so neerly ally'd to *Virtue*, *defines* and maintains our *Being*, *supports Societys*, *preserves Kingdoms* in peace, *protects* them in *War*; has *discover'd new Worlds*, *planted* the *Gospel*, *encreases Knowledge*, *cultivates Arts*, *relieves* the *afflicted*; and in sum, without which the whole *Universe* it self had been still but a *rude* and *indigested Cäos*: Or if (to vie *Landskips* with our *Celador*) you had rather see it represented in *Picture*: Behold *here* a *Soveraign* sitting in his august Assembly of *Parliament* enacting

wholesome Laws: next him my *Lord Chancellor* and the rest of the reverend *Judges* and *Magistrates* dispensing them for the *good* of the *People*: Figure to your self a *Secretary* of *State*, making his *dispatches* and receiving *intelligence*; a *Statesman* countermining some pernicious *Plot* against the *Common-wealth*: Here a *General* bravely *Embattailing* his *Forces* and vanquishing an *Enemy*: There a *Colony* planting an *Island*, and a barbarous and *solitary Nation* reduc'd to *Civility*; *Cities*, *Houses*, *Forts*, *Ships building* for *Society*, *shelter*, *defence* and *Commerce*. In another *Table*, the *poor relieved* and set at *work*, the *naked clad*, the *oppress'd deliver'd*, the *Malefactor punish'd*, the *Labourer husbanded*, and the whole *World employed* for the *benefit* of *Mankind*: In a word, behold him in the neerest resemblance to his *Almighty maker*, al-

always in *action*, and always *doing good*.

On the *reverse* now, represent to your self, the *goodliest* piece of the *Creation*, sitting on a Cushion *picking* his *teeth*; His *Country-Gentleman* taking *Tobacco*, and *sleeping* after a *gorgeous meal*: There *walks* a *Contemplator* like a *Ghost* in a *Church-yard*, or sits *poring* on a *book* whiles his *family starves*: Here lies a *Gallant* at the *foot* of his *pretty female*, *sighing* and looking *babies* in her *eyes*, whilst *she* is *reading* the last new *Romance* and *laughs* at his folly: On yonder *rock* an *Anchorite* at his *beads*: *There* one *picking daisies*, another *playing* at *push-pin*, and abroad the *young Poacher* with his *dog* and *kite* breaking his neighbours *hedges*, or *trampling* o're his *corn* for a *Bird* not worth *six-pence*: *This*, sits *lowsing* himself in the *Sun*, that *quivering* in the *cold*: *Here* one

drinks

drinks poyson, another *hangs himself*, for *all* these, and a *thousand* more seem to prefer *solitude* and an *inactive life* as the most *happy* and *eligible* state of it: And thus have you *Land-skip* for your *Land-skip*.

The *result* of all is, *Solitude* produces *ignorance*, renders us *barbarous*, feeds *revenge*, disposes to *envy*, creates *Witches*, dispeoples the *World*, renders it a *desart*, and would soon *dissolve* it: And if after *all this* yet, he admit not an *Active life* to be by infinite degrees more *noble*; let the *Seraphick Love.* *Gentleman* whose first *Contemplative* piece he produces to establish his Discourse, *confute* him by his *Example*; since I am confident, there lives not a *Person* in the *World*, whose *moments* are more *employ'd* then Mr *Boyles*, and that more confirms his *contemplations* by his *actions* and *experience*:

rience: And if it be objected, that his employments are not *publick*, I can assure him, there is nothing more *publick*, than the *good* he's alwayes *doing*.

How happy in the mean time were it for this ingenious *Adventure*, could it produce us *more* such *examples*; were they but such as *himself*; for I cannot imagine, but that *he* who *Writes* so well, must *Act* well; and that he who declaimes against *Publick Employment* in *Essay*, would refuse to *Essay* a *Publick Employment* that were worthy him. These *Notices* are not the result of *inactive contemplation* only, but of a *publick*, *refin'd* and *generous spirit*: Or if in truth I be mistaken, I wish him store of *Proselytes*, and that we had more such *solitary Gentlemen* that could render an account of their *Retirements*, and whilst they argue against *Conversation* (which

(which is the *last* of the *Appanages* he disputes against) prove the sweetest *Conversation* in the World.

FINIS.